





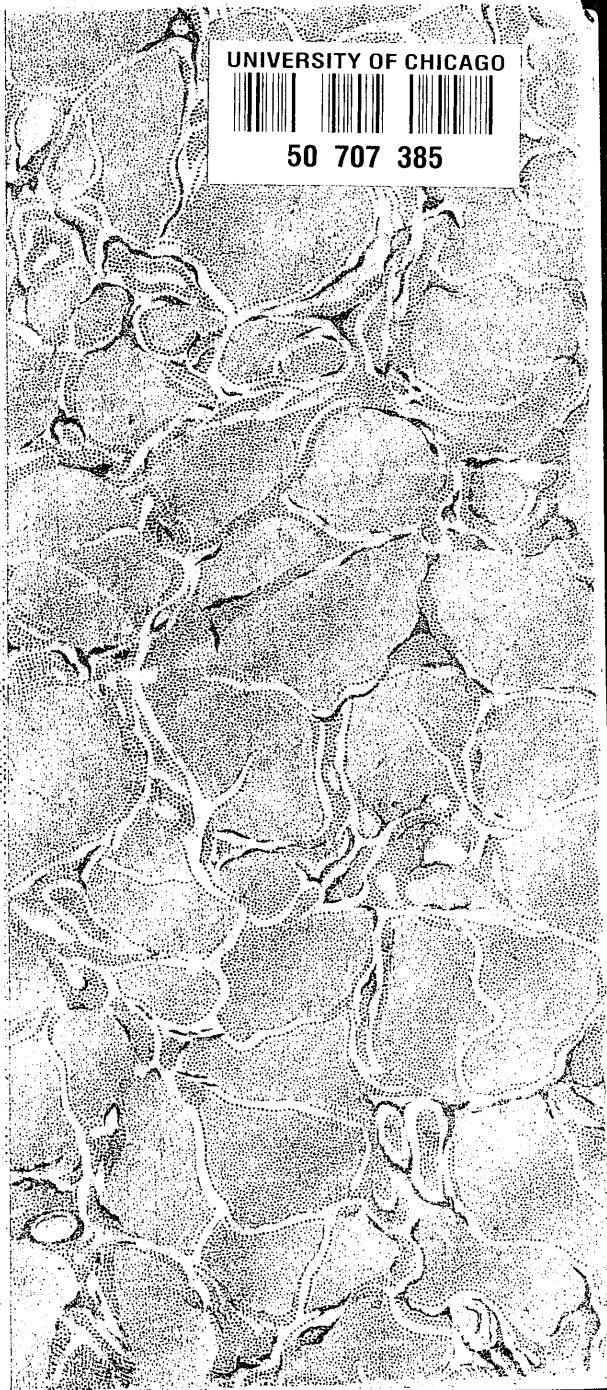
INTENTIONAL SECOND EXPOSURE

BS  
630  
.A66

UNIVERSITY OF CHICAGO



50 707 385



The University of Chicago  
Libraries







# SACRED GEOGRAPHY

## AND THE HISTORY, OF CHICAGO FOR THE USE OF LIBRARY

FAMILIES, BIBLE CLASSES,

AND

SUNDAY-SCHOOL TEACHERS,

WITH MAPS.

BY

**Thomas Applegate,**

MISSIONARY FROM THE BAHAMAS.

“Go through the Land and describe it: — and the men went through the land, and described it by cities, in a book.”

Josh. xviii. 8, 9.

LONDON:

WARD AND CO.

AND W. MICHAEL, WESTBURY.

BS630

A 66

YIELD INT  
TO

YIELD DEGREE

Div.  
Rm.



14130

chg.

## PREFACE.

---

THE communication of useful knowledge is of incalculable importance. He who is instrumental in cultivating and adorning the understanding, confers more permanent benefit on society, than if he had raised the destitute to the distinction of rank, or the independence of affluence. To this sentiment revelation affords its sanction, and extends its influence.

Amidst the various publications continually teeming from the press, the mind can only be led to the true fountain of light, by an exhibition of truth adapted to allure the attention, excite the interest, inform the judgment, and impress the heart. It is hoped the following pages, intended to promote and extend the benefits of biblical instruction, may in some degree, however humble, belong to this description.

The author has long been convinced, that sacred geography, if treated on systematic principles, would render the study of the Scriptures far more inviting and attractive:

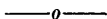
he has therefore adopted an arrangement entirely new, and avoided quoting from the inspired volume, that the student may be under the necessity of searching for himself. The information has been collected principally from Horne's Introduction, Brown's Dictionary, London Encyclopædia, Edinburgh Cabinet Library, Jones's Church History, Bagster's Comprehensive Bible, Barnes' Notes on the Gospel, Dr. Adam Clarke, Malte Brun's Universal Geography, Rosenmueller's Geography, Lamartine's Pilgrimage to the Holy Land, Buckingham's Lectures, Stephen's ditto, American Religious Encyclopædia, Malcolm's Bible Dictionary, Smiley's Geography, Dwight's Dictionary of Proper Names, Rollin, and others, and condensed as much as possible.

After all the diligent research of modern travellers and learned men, this science still presents many difficulties, occasioned by the changes which the countries have undergone, especially during the last two thousand years. Some of the ancient cities and towns have had their names so totally altered, that their former appellations are no longer discernable. Several lie buried under their own ruins, and others have been so long destroyed, that not a vestige of them remains. This circumstance however cannot invalidate the Scripture narrative, or impair its authenticity.

*Westbury-Leigh, July 16, 1839.*

# THE WORLD

## AS KNOWN TO THE ANCIENTS.



### GARDEN OF EDEN.

THE word Eden, in Hebrew, signifies, *bliss, pleasure, delight*, and designates the residence of our first parents, in their state of innocence. The conciseness of the scripture account conveys no adequate idea of its situation. Various absurd and contradictory opinions have been advanced : some have placed Eden in the third heavens ; some, in the orbit of the moon ; some in the middle regions of the air, or, beyond the earth's attraction ; some at the north pole ; others at the south ; some in Tartary, others in China ; some on the borders of the Ganges, others in the island of Ceylon ; some in Africa, under the equator, others in Syria, Persia, Arabia, Babylon and in Palestine. Its most probable locality, was in Armenia, on the banks of the Euphrates, at its junction with the Tigris, or Hiddekel, whose courses have remained unchanged to the present day. These rivers divide again into two streams, which appear to be the Pison and Gihon mentioned by Moses. The former is generally considered to be the Phasis of the ancients, now called Batoum, which washing Colchis, empties itself into the Euxine Sea. This country was famous for gold ; hence the fable of the Golden Fleece. Here too is a city named Chabala, the pronunciation of which is nearly the

same with Havilah. The Gihon, said to encompass the whole land of Ethiopia, is supposed to be the Araxes, which falls into the Caspian sea, and is now called by the natives Jihon.

Eden is also styled Paradise, a term of Persic origin, denoting a *garden*.

The country is the most fertile, pleasant and salubrious part of the Turkish empire, though miserably cultivated.

## LAND OF NOD.

The country in which Cain dwelt, after the murder of his brother, was situated, according to some translators, *before*, or *over against* Eden. The expression of the Samaritan version is Nod, a *vagabond* or *trembler* in the land, and the Hebrew word, in Gen. iv, 16, imports, *wandering*, *exile*, *wildness*, or the *wilds* in allusion to the unsettled and wandering state of the unhappy fugitive.

## MOUNT ARARAT.

Detached from the other mountains of Armenia is Ararat, standing in an immense plain, thirty six miles east from Erivan, consisting of two peaks, which rise in a conical shape, to the height of about fifteen thousand feet above the level of the sea, and are visible nearly two hundred miles distant. The highest is called the Finger mountain, perpetually covered with snow and ice, and almost inaccessible. Some years ago a large reward was offered by the Turkish governor of Beyazid, to any one who should reach the top. Many of the natives, who lived at its base, made the attempt; but failed of accomplishing their object. Professor Parrat, however, actually ascended it in 1830, and describes the summit, as being one hundred and sixty feet in circumference. Mr. Tournefort tells us, that Mount Ararat is one of the most disagreeable sights upon earth: without houses, convents, trees, or shrubs, and seems continually mouldering away. Struys a Dutch writer, travelled up it five days to see a Romish hermit; passed through three

regions of clouds ; the first dark and thick ; the next cold and full of snow, and the third colder still. He says, he advanced five miles every day, and when he came to the place, where the hermit lived, his cell breathed a very serene and temperate air. He further states, that the hermit gave him a cross made out of the wood of Noah's ark, with a certificate of its authenticity. Some conjecture, that the ark rested between the two peaks.

The country of Ararat is a province of Asia, comprising the modern Turcomania and part of Persia ; having Georgia on the north ; Media on the east ; Assyria on the south, and Asia Minor on the west.

## DIVISION OF THE EARTH AMONG THE SONS OF NOAH.

The tenth chapter of the book of Genesis, contains, in the form of a genealogical roll of the descendants of Noah, a scheme of the pedigree of nations, in the three divisions of the then known world.

This table is of high importance and value, being the most ancient ethnographic document, which we possess. It cannot, as an acute expositor has observed, have been derived from tradition alone ; but must have been the fruit of study and research. The three sons of Noah, Shem, Ham, and Japheth, are exhibited in this chart, as the representatives of the three divisions of the earth, Asia, Africa, and Europe—although not precisely according to the boundaries of modern times. The descendants of Japheth peopled Europe, and the north-west of Asia ; those of Ham, the southern part of the earth, especially Africa ; and the Shemites the countries of Central Asia, particularly those around the Euphrates. The Arabs and Persians, maintain a tradition of this arrangement of Noah's family.

The genealogical table here follows, along with the most probable explanations which have been offered, and which are the result of the researches of Bochart, J. D. Michaelis, and others.

## JAPHETITES.

- I, GOMER: the Cimmerians on the north coast of the Black Sea. Their descendants were.
1. *Ashkenaz*: an unknown people, perhaps between Armenia and the Black Sea.
  2. *Riphat*: the inhabitants of the Riphæan mountains.
  3. *Thogarmah*: the Armenians.
- II. MAGOG: the inhabitants of the Caucasus and adjacent countries—Scythians.
- III. MADAI: the Medes.
- IV. JAVAN: the Ionians or Greeks. Their descendants were,
1. *Elishah*: the Hellenes strictly so called.
  2. *Tharshish*: Tartessus, in the south of Spain.
  3. *Kittim*: the inhabitants of Cyprus, and other Greek islands, with the Macedonians.
  4. *Dodanim*: the Dodonæi, in Epirus.
- V. TUBAL: the Tibareni, in Pontus.
- VI. MESHECH: the Moschi, in the Moschian mountains between Iberia, Armenia and Colchis.
- VII. TIRAS: the Thracians, or perhaps the dwellers on the river Tiras, the Dniester.

## HAMITES.

- I. CUSH: the Ethiopians and Southern Arabians. Their descendants were,
1. *Nimrod*: the first king of Sinear (Shinar), *i. e.* Babylon and Mesopotamia, where he founded the towns of *Babel*, *Erech*, *i. e.* Aracca, (on the borders of Babylon and Susiana,) *Calneh i. e.* Ctesiphon, and *Accad*.
  2. *Seba*: Meröe.
  3. *Havilah*: the Chanlotæi, in Southern Arabia.
  4. *Sabtha*: Sabota, in Southern Arabia.
  5. *Ragma*: Rhegma, in the south-east of Arabia, on the Persian Gulf. Descendants or colonies were,
    - (1.) *Sheba*, probably a tribe in South Arabia.
    - (2.) *Dedan*: Dadan, an island in the Persian Gulf.
  6. *Sabthacha*: the inhabitants of the east coast of Æthiopia.

II. MIZRAIM: the Egyptians. Their descendants were

1. *Ludim* }
2. *Ananim* } probably African Tribes.
3. *Lehabim*, or *Lubim*: the Libyans.
4. *Naphtuchim*: the inhabitants of the province of Nephtys, on the Lake of Sirbo, on the borders of Egypt and Asia.
5. *Patrusim*: the inhabitants of the Egyptian canton of Pathures, (Pathros.)
6. *Castuchim*: the Colchians. Their descendants, or colonies were,
  - (1.) *Philistim*: the Philistines.
  - (2.) *Caphtorim*: the Cretans.

III. PHUT: the Mauritanians.

IV. CANAAN: the inhabitants of the country, between the Mediterranean Sea and the Jordan, from Sidon to the south end of the Dead Sea. Their descendants were,

1. The *Sidonians*, on the northern borders of Canaan or Phœnicia.
2. The *Hittites*, (Chetites) in the country of Hebron, south of Jerusalem.
3. The *Jebusites*: in and around Jerusalem.
4. The *Amorites* (Emorites,) on the east and west sides of the Dead Sea.
5. The *Girgashites*.
6. The *Hivites* (Chevites,) on the river Hermon and in the valleys of Lebanon.
7. The *Arkites*, at the foot of Lebanon.
8. The *Sinites*, in the country of Lebanon.
9. The *Arvadites*, on the Phœnician island of Arcadus and the opposite coast.
10. The *Zemarites*, the inhabitants of the Phœnician town of Simyra.
11. The *Hamathites*, the inhabitants of the Syrian town of Epiphania, on the Orontes.

## SHEMITES.

- I. ELAM: the inhabitants of the province of Elymais in Persia.

II. ASSHUR: the Assyrians, by whom the towns of Nineveh, Rechoboth, Chalach, and Resen, were founded.

III. ARPHAXAD: the Inhabitants of the Northern part of Assyria, (Arrapachitis.) The descendant was *Shelach*, from whom

*Eber*, Progenitor of the Hebrews, and from him

1. *Peleg*, and

2. *Joktan*, called by the Arabians *Kachtan*, ancestor of the following Arab tribes.

(1.) *Almodad*.

(2.) *Shaleph*, the Selapenes in Nedj or Tahama in Southern Arabia.

(3.) *Hazarmaveth*, the inhabitants of the Arabian provinces of Hhadramant.

(4.) *Jerech*, the inhabitants of the mountain of the Moon (Jebel or Gobb el Kamar) near Hhadramant.

(5.) *Hadoram*; unknown.

(6.) *Usal*; the inhabitants of the country of Sanaa, in Southern Arabia.

(7.) *Dikla*

(8.) *Obal*.

(9.) *Abimael*.

(10.) *Sheba*, the Sabeans in Southern Arabia.

(11.) *Ophir*, the inhabitants of El-Ophir, in the Arabian province of Oman.

(12.) *Havilah*, the inhabitants of the province of Chaulan in Southern Arabia.

(13.) *Jobab*, the Jobabites, on the Gulf of Salachitis, between Hhadramant and Oman.

IV. LUD: probably a people of Ethiopia.

V. ARAM: the inhabitants of Syria and Mesopotamia. Their descendants.

1 *Uz*: the inhabitants of a district in the north of Arabia Deserta.

2. *Chul*: perhaps the inhabitants of Cœlo-Syria.

3. *Gether*: unknown.

4. *Mash*: the inhabitants of a part of the Gordian Mountains, (Mons Masius,) north of Nesibis.



## MESOPOTAMIA.

The ancient name of the province of Diarbekir and Asiatic Turkey ; between the Tigris and Euphrates : derived from the Greek MESOS, *between* and POTAMOS, a *river*. The Hebrews called it Padam Aram ; the Greeks, Seleucia, the Latins Mediannia. It was the birthplace of the most distinguished characters of antiquity, namely, Abraham, Nahor, Sarah, Rebekah, Leah, Rachel and all the children of Jacob, except Benjamin.

Olivier, who travelled through a part of the country, divides it into four regions, which differ materially with regard to the elevation, quality and productions of the soil, and climate. The first or most northerly, reaches from about Lat.  $39^{\circ}$  N. to  $37^{\circ} 20'$ , and formerly belonged to Great Armenia. It is mountainous, fruitful and rich in water-springs. The pastures are excellent, and corn and fruit are abundant. It contains several mines of copper, lead, silver, and even gold, the produce of which is sent to Constantinople. Many extinct volcanoes are to be seen in the district. The towns and villages are inhabited by Turks, Kurds, and Armenians.

The *second* region extends from Lat.  $37^{\circ} 20'$ , to  $35^{\circ}$  N. This was the Mesopotamia Proper of the ancients, and is almost entirely level ; more fertile than the first, but less cultivated.

The *third* division stretches to the latitude of  $33^{\circ} 40'$  N. and is quite flat, unsusceptible of tillage, except in the low ground watered by the Euphrates and Tigris, the inundations of which leave a rich deposit of soil. Gypsum is found to the depth of one or two feet. Bitumen is no less abundant, and in many places is seen flowing on the surface.

The *fourth* and last region commences at seven or eight leagues north east of Bagdad and extends to the junction of the two rivers about Lat.  $30^{\circ} 50'$ . It is periodically overflowed and, when sufficiently watered, becomes extremely fruitful, bearing a strong resemblance to the Delta of the Nile. The Chebar mentioned in Ezekiel, a large and navigable river, rises in the Masian Mountains and loses itself in the Euphrates, dividing the northern part of Mesopotamia from the South.

At an early period, this country was subject to the Assyrians and Chaldeans ; and afterwards successively fell into the hands of the Persians, Greeks, Romans,

Parthians, Saracens, Seljukian Turks, Tartars, and finally the Ottoman Turks. According to Ptolomy it was originally populous and flourishing, containing seventy important cities; though at present it possesses but few places of note. The region is still fertile, and Christianity exists in a mutilated form.

## BABYLON.

The capital of Chaldea, founded by Nimrod, enlarged by Belus, and finished by Nebuchadnezzar, was one of the most splendid cities that ever existed; situated in the midst of the large plain of Shinar, on the Euphrates, two hundred and fifty-two miles S. E. from Palmyra, and the same distance N. W. from Susa.

Herodotus says, the city formed a perfect square, sixty miles in circumference, enclosed by a wall three hundred and fifty feet high and eighty-seven broad; outside of which was a deep ditch, filled with water. It contained one hundred gates of solid brass, twenty-five on each side, with corresponding streets, running through the city at right angles, fifteen miles long and one hundred and fifty-one feet wide; thus forming six hundred and seventy-six squares, around which stood houses three or four stories high, fronting the streets.

The stupendous hanging gardens, built by Nebuchadnezzar, to gratify his queen Amyite, with a resemblance of her native mountains in Media, consisted of terraces, one above another, carried up by a succession of arches to the height of the city walls, the ascent being by steps ten feet wide. The floor of each terrace was formed, first by putting on the top of the arches a pavement of stone, each sixteen feet long and four broad; secondly, a layer of reed mixed with a great quantity of bitumen; thirdly, two courses of brick, closely cemented with plaster; fourthly, thick sheets of lead, and last of all, a bed of earth sufficiently deep to give root to the largest trees with a variety of other vegetables, pleasing to the eye. On the uppermost terrace was a reservoir, supplied with water from the river, which communicated moisture to the other gardens.

The tower of Babel dedicated as a temple to Belus, was a furlong in length, breadth, and height, formed by

eight square towers, one above another, gradually decreasing in size, with a winding ascent, according to Jerome four miles long and so broad as to allow carriages to pass and turn. On its top was a statue, forty feet high, supposed to be Nebuchadnezzar's golden image mentioned in *Dan.* iii. 1, 8. Babylon, at length, gave name to a very large empire, and was called in scripture, "Great Babylon". *Dan.* iv, 30. "The glory of kingdoms". "The beauty of the Chaldee's excellency". *Is.* xiii, 19. "The golden city". *Is.* xiv, 4. "The lady of kingdoms". *Is.* xlvii, 5. "Abundant in treasures". *Jer.* li, 13. "The praise of the whole earth" *Jer.* li, 41. Such a city no one would imagine was in danger of being totally abandoned : so she vainly thought *Is.* xlvii. 7, 8 ; but the prophets, Isaiah and Jeremiah, uttered against her the most terrible denunciations, whose predictions are shewn, by modern travellers, to have received a minute and exact accomplishment.

## PROPHECIES.

*Isaiah* xlv. 1,  
Thus saith the  
Lord to his a-  
nointed, to Cyrus,  
whose hand I have  
holden, to subdue  
nations before  
him ; and I will  
loose the loins of  
kings, to open be-  
fore him the two-  
leaved gates, and  
the gates shall not  
be shut.

*Isaiah* xlv. 27,  
That saith to the  
deep, be dry, and  
I will dry up thy  
rivers.

*Isaiah* xlvii. 5.  
Sit thou silent  
and get thee  
into darkness, O

## FULFILMENTS.

The two-leaved gates, that secur-  
ed all the streets of Babylon, were  
providentially left open, at the ce-  
lebration of a great feast ; and the  
forces of Cyrus entered the city by  
night.

The gates of the palace also were  
imprudently opened, to ascertain  
the occasion of the tumult, when the  
two parties under Gobrias and Ga-  
datas rushed in, took possession, and  
slew the king.

Cyrus, who was foretold more  
than a century before his birth,  
laid the bed of the Euphrates dry,  
and marched his army into the city  
through the empty channel of the  
river.

After Babylon was taken, instead  
of being the metropolis of a great  
empire, and mistress of all the  
east, it became only the residence

daughter of the Chaldeans : for thou shalt no more be called the lady of kingdoms.

*Isaiah XLVII. 9,*  
But these two things shall come to thee, in a moment in one day ; the loss of children and widowhood.

*Isaiah XLVII. 15*  
Thus shall they be unto thee, with whom thou hast laboured, even thy merchants, from thy youth ; they shall wander every one to his quarter ; none shall save thee.

*Jer. L. 9.* For, lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north country.

*Jer. L. 26.* Open her storehouses, cast up her heaps, &c.

*Jer. L. 30.*  
Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord.

of a deputy, who governed it as a province of the Persian empire.

While the Babylonians were engaged in revelling and drunkenness, Cyrus suddenly and unexpectedly fell upon them, putting many to death.

B. C. 516, Darius took the city by stratagem ; beat down the walls from two hundred to fifty cubits, and impaled three thousand of its principal inhabitants.

The capital of Chaldea was replenished from all nations, by a concourse of people whom Jeremiah calls, "the mingled people," *ch. L. 37*, and Eschylus, "a mixture of all sorts." These, at the approach of the enemy, sought to escape to their several countries.

The army of Cyrus was composed of Medes, Persians, Armenians, Caducians, &c. ; all of whom, arranged under the Medes, came from the north. Media lay north-east of Babylon.

At the time Babylon was taken, it was stored with provisions sufficient for twenty years.

Gobrias and Gadatas, having gained admission within the walls, marched directly to the palace, killing all they met.

*Jer. L. 37.* A sword is upon her treasures ; and they shall be robbed.

*Jer. L. 45.* Surely he shall make their habitations desolate.

*Jer. LI. 30.* The mighty men of Babylon have forborne to fight, they have remained in their holds.

*Jer. LI. 58.* Thus saith the Lord of hosts, the broad walls of Babylon shall be utterly broken.

*Is. XLIII. 20—22.* It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there, neither shall the shepherds feed their flocks there; but wild beasts of the deserts shall lie there, and their houses shall be full of doleful crea-

The amount of gold and silver taken by Cyrus, when he conquered Asia, was, according to Pliny, £ 126,224,000 sterling, to which Sardis and Babylon mostly contributed.

Jerome says, that in his time A.D. 340, it was quite in ruins, the walls merely serving as an enclosure for wild beasts.

The Babylonians, after the loss of a battle or two, never recovered courage to face the enemy in the open field ; but retired within their walls ; and when Cyrus pitched his army before the place he could not provoke them to venture forth, although he challenged the king to fight a duel with him.

Not one vestige now remains of these immense fortifications to mark the site of this once mighty city.

The superstitious dread of evil spirits, and the natural terror at the wild beasts, which dwell among the ruins of Babylon, restrain the Arab from pitching his tent, or shepherds from making their folds there. The princely palaces are nothing but unshapely heaps of bricks and rubbish ; their stately chambers, have become caverns, where porcupines creep, and owls and bats nestle ; where lions find dens, and jackals and hyænas their unmolested retreats, whence loathsome smells issue, and whose entrance is strewn with the bones of sheep and goats. Such is the uni-

tures, and owls      versal report of modern travellers.  
 shall dwell there,  
 and satyrs shall  
 dance there, &c.

## UR OF THE CHALDEES.

With regard to the precise situation of this place, learned men have not agreed. Chaldea was a tract of country, extending north of the Euphrates into Mesopotamia, and southward to the Persian Gulf. It was probably in Mesopotamia, two days' march from Nisibis, on the way to the Tigris. Some have supposed it to be a city; but it is nowhere so denominated in scripture, and is generally combined with the word land, or district.

## HARAN OR CHARAN.

This town seems to have stood between the rivers Chebar and Euphrates, and received its name from Haran the father of Lot, and brother of Abraham. It still retains its ancient appellation, and is peopled by a few families of wandering Arabs, who carry on a trade with the Syrians. Here Terah died; and hither Jacob retired from the anger of his brother and dwelt with Laban. Gen. xxvii. 43. In its immediate neighbourhood, the Roman army, under Crassus, experienced a defeat, by the Parthians, with the loss of 20,000 men. B.C. 53.

## ASSYRIA.

The boundaries of this powerful kingdom varied greatly in different ages. Greek and Roman writers have generally described it as comprehending, in its most flourishing state, all the countries and nations between the Deserts of Scythia on the north, and the Indian Ocean on the south; the Mediterranean on the

west, and the Indus on the east. It was founded by Asshur, son of Shem, who, offended with the tyrannical usurpation of Nimrod, at Babel, removed to the north east and built Nineveh, Rehoboth, Calah, and Resen. Gen. x. 11, 12. The empire gradually decayed under Saosduchinus and Chinaladan, till, in the reign of Sardanapalus it fell into the hands of the Chaldeans, from whom it passed to the Persians, Romans, Parthians, Saracens and Turks. It is now only famous for the robberies of the Kurds.

### NINEVEH.

The Metropolis of Assyria, and one of the most ancient, splendid, and populous cities in the world. It stood on the eastern bank of the Tigris, opposite the present Mosul, in latitude  $36^{\circ} 20'$  north, and longitude  $42^{\circ} 10'$  east. Diodorus Siculus represents it as an oblong parallelogram, extending twenty miles in length, twelve in width and sixty in compass: "Three days' journey," twenty miles a day, being the common computation for a pedestrian. *Jonah* iii. 3.:—surrounded by large walls one hundred feet high, so broad that three chariots could drive abreast on them, and defended by fifteen hundred towers, rising one hundred feet above the level of the walls. Reckoning the young children of a place to be the fifth part of its inhabitants, the population of Nineveh amounted to 600,000; far below that of London or Paris, neither of which occupies one quarter of the ground. Eastern cities have large vacant spaces for gardens and pastures, in order to keep a supply of cattle and provisions within the walls. *Jonah* iv, 11. The destruction threatened by Jonah, in forty days, was suspended, on their repentance, two hundred years; but relapsing into iniquity they were overthrown by the Babylonians 600 years B. C. It was afterwards partially rebuilt, but never became considerable, and was finally destroyed by the Saracens in the seventh century. It is interesting to observe the manner, in which the following predictions received their accomplishment.

## PROPHECIES.

*Nahum* i, 8, 10.  
With an over-running flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

*Nahum* ii, 9.  
Take ye the spoil of silver, take the spoil of gold.

*Nahum* ii, 10.  
She is empty and void and waste, &c.

*Nahum* iii, 18.  
Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust; thy people are scattered upon the mountains and no man gathereth them.

## FULFILMENTS.

After Nineveh was besieged three years, the river swollen by continued rains, deluged a part of the city, and threw down twenty stadia of the wall. The desponding king then burnt himself, family and treasures in the midst of his palace. Some deserters having announced his death, the enemy entered at the breach made by the waters, and took the city.

Arbaces or Tiglath-pilezer, carried away many talents of gold and silver to Ecbatana, the royal city of the Medes.

Nineveh is left without one monument of royalty, splendour, or wealth: the place is utterly desolate, and its ruins have perished.\*

The rulers and tributary princes deserted Nineveh in the day of her distress, though the king had despatched messengers to all his subjects requiring their assistance.

\* If it seem strange that ancient cities are so completely destroyed that no remains of brick or stone can be found, it should be remembered that they were built of clay dried only in the sun, and not burnt; that frequent rains soften the clay, and in the lapse of ages reduce the mighty walls and dwellings to an undistinguished heap of ruins. Deserted towns are likewise resorted to for materials to erect new ones: Thus Sœlencia was built with the ruins of Babylon, and Mosul from those of Nineveh



## MEDIA.

That extensive tract of country, which was called by the Hebrews Madai, and by the Greeks and Romans Media, lies on the west and south of the Caspian Sea, running in a northerly direction towards Armenia. and in a southerly towards Farsistan. In superficial extent it is larger than Spain, and situated between 35 and 40 degrees of north latitude. The region was divided into two principal parts, the northern termed Atropatene, or *Little Media*, the southern, *Great Media*. The former corresponds to the Azerbaijan of the Aborigines, from which name the Greek designation appears to have been formed. It is, as in ancient times, a Persian province under its own governor. With the exception of the mountains on its borders, Azerbaijan consists of fertile plains and valleys. separated by little hills, and watered by innumerable small rivers, and a multitude of lively meandering brooks. In the days of Chardin the flat country was covered with villages, and Taurus was one of the richest, most industrious, and populous cities of the east. At the present day it lies almost as waste as any other province in Persia; trade and manufactures are nearly annihilated, and most of the towns are in ruins. *Great Media*, the modern Irak Adjemi, or Persian Irak, is mountainous, intersected by grassy and beautiful vales. From May to September the atmosphere is not obscured by a single cloud. The climate is temperate and unhealthy. The morasses which are formed by the flat banks of the Caspian, the inundations from mountain torrents, and the irrigation of rice-fields, would be sufficient to vitiate the air; but its insalubrity is supposed to be mainly occasioned by the east and north winds which come loaded with vapours from the sea, upon which the neighbouring mountains concentrate the rays of the sun, and keep them from being dissipated. These condensed fogs either fall three times a year in violent saline showers, or are suspended over the plains in pestilential effluvia, engendering various kinds of gouty and cutaneous affections, intermittent and putrid fevers, which carry off thousands annually.

Into this country the ten tribes, who composed the kingdom of Israel, were transplanted in the Assyrian captivity, by Tiglath-pilezer and Shalmanezer. 1 Chron. v. 26. 2 Kings, xvii. 6. Its geographical position was

wisely chosen for the distribution of the great body of the captives;—It was so remote and its passes so impeded by mountains and rivers, that it would be extremely difficult for them to escape from this natural prison and return to their own country. They would also be opposed in their passage through Kir or Assyria Proper, by the natives and the Syrians banished thither before them. The superior civilization of the Israelites, and their skill in agriculture and the arts would likewise tend to the improvement of those wild and barbarous regions.

Media was one of the first independent kingdoms of the world. Ninus contended with its king and reduced the country to a province of Assyria, in which condition it remained 520 years. Worn out by the oppressions of Tiglath-pilezer, they revolted, and suffered, for six years, a kind of anarchy; but at length Dejoces, who had acted as a prudent and upright arbitrator among opposing factions, was unanimously elected king. B.C. 700. After a reign of half a century he was succeeded by Phraortes, then followed Cyaxares, and in the reign of Astyages, his successor, Cyrus, became master of the monarchy. B.C. 551. From that period it has been subject to the Persians.

### ECBATANA.

The capital and royal city of Media, built by Dejoces, was situated on a gentle declivity, twelve stadia from Mount Orontes. It is ranked next to Nineveh and Babylon as one of the strongest and most beautiful cities of the east, and after the union of Media with Persia, was the summer residence of the Persian kings. This metropolis was encompassed with seven walls, which rose one above another in the form of an amphitheatre; the whole had a more striking appearance, from each battlement being painted of a different colour, and the innermost covered with gold and silver, enclosing the royal citadel and treasury. The circumference of the outer wall is compared by Herodotus to the circuit of Athens, nearly eight leagues. It still subsists under the name of Hamadan, in latitude 34° 53' north, longitude 40° east. Mr. Kinnier states its inhabitants to be about forty thousand, including six hundred Jewish families.

In the centre of the town is seen the tomb of Mordecai and Esther, covered by a dome, on which is the following Hebraic inscription: "This day, 15th of the month Adar, in the year 4474 from the creation of the world, was finished the building of this temple over the graves of Mordecai and Esther, by the hands of the goodhearted brothers Elias and Samuel, the sons of the deceased Ismael of Kashan." This inscription proves the dome to have been built 1369 years. There are many other inscriptions in Hebrew, but the most ancient is the following, engraved on a slab of white marble let into the wall:—"Mordecai, beloved and honoured by a king, was great and good. His garments were as those of a sovereign. Ahasuerus covered him with this rich dress, and also placed a golden chain around his neck. The city of Susa rejoiced at his honours, and his high fortune became the glory of the Jews." Within the edifice are two Sarcophagi, or coffins, made of a very dark-coloured wood, evidently of great antiquity, carved with much intricacy of pattern and richness of twisted ornaments, having a line of pious sentences, to this effect, running round the upper ledge of each—"It is said by David, Preserve me O God! I am now in thy presence. I have cried at the gate of heaven that thou art my God; and what goodness I have received from thee, O Lord! Those whose bodies are now beneath, in this earth, when animated by thy mercy were great; and whatever happiness was bestowed upon them in this world came from thee, O God! Their grief and sufferings were many, at the first; but they became happy, because they always called upon thy holy name in their miseries. Thou liftedst me up and I became powerful. Thine enemies thought to destroy me in the early times of my life; but the shadow of thy hand was upon me, and covered me as a tent from their wicked purposes!—MORDECAI."

The coffin of Esther bears a corresponding inscription: "I praise thee, O God, that thou hast created me! I know that my sins merit punishment, yet I hope for mercy at thy hands; for whenever I call upon thee thou art with me; thy holy presence secures me from all evil. My heart is at ease, and my fear of thee increases. My life became, through thy goodness, at the last, full of peace. O God, do not shut my soul out from thy divine presence! Those whom thou lovest never feel

the torments of hell. Lead me, O merciful Father, to the life of life ; that I may be filled with the heavenly fruits of Paradise ! ESTHER."

The key of these tombs is always kept by the head person of the Jews resident in Hamadan ; and on the day of the feast of Purim, which is held on the 13th and 14th of the month Adar, Jewish pilgrims resort hither from all quarters. Esther ix. This custom having existed for centuries is a strong presumptive proof that the tradition of their burial in this place rests on some authentic foundation.

## PERSIA.

The country which we know under the name of Persia was called by the Hebrews *Paras*, by the Greeks *Persis*, and by its inhabitants *Fars*. It is bounded by Kerman or Caramania on the east, by Irak Adjemi or Southern Media on the north, by Lariston and the Persian Gulf on the south, and by Kusistan on the west. The country within these limits is about equal in extent to France. But while these are the boundaries of Persia Proper, it is to be observed that the Persian empire was far more extensive, including, at some periods, both Elam and Media.

Within bounds so large as those above mentioned, great varieties of soil and climate are to be expected. The southern part, which lies upon the sea, is a sandy plain, rendered almost uninhabitable by the heat and drought, and the prevalence of the pestilential wind. The interior and northern districts, on the contrary, contain high lands of great beauty and fertility, lofty mountains, and valleys covered with verdure. The vale of Shiraz is celebrated for its cattle, its fruits and its wine, as well as for its healthful atmosphere. In the northern parts of Farsistan the mountains, which branch out from the range of Taurus, are high and rugged, and the valleys are inhabited principally by wandering shepherds and herdsmen. The geography of Persia Proper is scarcely alluded to in the Bible, though its history deserves to be carefully studied as illustrating that of the Hebrews.

The early inhabitants of Persia appear to have main-

tained an independent government for some centuries, until being subdued, they became subject to the Assyrian empire. From this state of dependence they were in a measure delivered by Arbases or Tiglath-pilezer, and for some time had at least the appearance of a separate kingdom. They were conquered and made a part of the Median kingdom by Phraortes.

The celebrated Cyrus united Persia and Media about five hundred years before Christ. It was he who took Babylon, restored the Jews, and ordered the rebuilding of Jerusalem and the temple, and who was predicted by name as the shepherd of the Lord, and the deliverer of Israel. Is. XLIV. 28—XLV. The successors of Cyrus as given by Ezra, are Ahasuerus, Artaxerxes, Darius, and Artaxerxes. Ahasuerus was Cambyses the conqueror of Egypt. Artaxerxes is the king, elsewhere called Smerdis the Magian, by whose decree the rebuilding of Jerusalem was stopped. Darius has, in profane history, the additional name of Hystaspes. Under his patronage the temple was finished. Xerxes, who is omitted by Ezra as having no connexion with sacred history, but who is named by Daniel, was the celebrated invader of Greece. Artaxerxes Longimanus (so called from the length of his hands) is supposed to be the Ahasuerus of the book of Esther. With this prince ends the history of Persia as connected with the Scripture.

## EGYPT.

This country was a large vale seven hundred and twenty-five miles long and three hundred broad in the north of Africa, having Lybia on the west, the Red Sea and the isthmus of Suez on the east, and Abyssinia on the south. It was anciently called Chemia or the Land of Ham; by the Hebrews Mizraim, by the Arabs Mesr, and by the Copts Chemi. The Greeks gave it the name Egypt, either to signify the land of the Copts, or the country of blackness, the water and soil being of a blackish colour.

Formerly it was very populous, containing, according to tradition, twenty thousand cities, with seventeen millions of inhabitants, and was divided into three large

provinces, Upper, Middle, and Lower Egypt, which were further arranged into thirty-six districts, each named after its capital.

The extraordinary fertility of the soil is alluded to in Gen. xli. 47. Modern travellers have found sixteen or eighteen stalks of wheat springing from a single grain. Fruit grows in great variety : cucumbers, melons, onions, leeks, and garlicks are likewise plentiful ; and the diet of the common people is chiefly fish and vegetables. Numb. xi. 5. The bulrushes and flags, mentioned in Ex. ii. 3, were a sort of reed called papyrus, which grew in immense quantities on the banks of the Nile. The Egyptians used it for the construction of their vessels, and wrote on the rind or bark, before the invention of paper.

At a very early period Egypt was the birth-place and protector of the sciences. (Acts vii. 22.) Astronomy, agriculture, medicine, jurisprudence, architecture, geometry, painting, and sculpture, with many useful and ornamental manufactures, were carried to a degree of perfection unequalled, for many centuries, by the other nations of the earth.

The people were excessively superstitious, and addicted to polytheism and idolatry, worshiping the heavenly luminaries ; their visible representations, hero-gods and deified mortals, wolves, dogs, cats, apes, and goats ; the ox, the heifer, the ram, the camel, and the ass ; plants, reptiles, and even the most despicable insects.

The Egyptian pyramids are three thousand years old, and have always ranked among the wonders of the world. A French engineer has calculated that the stones of " the great pyramid," a few leagues south-west of Grand Cairo, are six million of tons, sufficient to build a wall, ten feet high and one broad, around the whole of France, eighteen hundred miles. It forms a perfect square of seven hundred and forty-six feet, covering nearly fourteen acres of land, and is five hundred and sixty feet in perpendicular height, being one hundred and seventeen feet higher than Saint Paul's Cathedral in London. These stupendous works of man were probably erected from the desire of posthumous fame, and originally employed as tombs of their kings. It is supposed that the Israelites assisted in building them, while groaning under the bondage of Pharaoh.

Egypt has borne throughout all ages the marks, with which the holy seers had stamped its destiny.

## PROPHECIES.

*Isaiah* XIX. 1, 3. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians, &c.

*Isaiah* XIX. 4. And the Egyptians will I give over into the hands of a cruel lord, and a fierce king shall reign over them, saith the Lord of hosts.

*Isaiah* XIX. 6. And they shall turn the rivers far away, and the brooks of defence shall be emptied.

*Isaiah* XIX. 21. And the Lord shall be known to Egypt. And the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation.

*Isaiah* XLIII. 3. I gave Egypt for thy ransom, Ethi-

## FULFILMENTS.

Confusion and intestine broils sprang up among themselves, which terminated in a perfect anarchy of two years.

Then followed the tyranny of twelve princes who divided the country between them: till at last Psammiticus seized upon the sole dominion, and held it for more than half a century.

After Nebuchadnezzar had conquered Egypt it was taken by the Persians, who in general were hard masters, and grievously oppressed the country.

This was literally done by Megabyzus, a Persian general.

The Bible was translated into Greek under Ptolemy, by seventy men, and is styled the Septuagint. Christianity was afterwards introduced by St. Mark and others.

This prophecy is commonly referred to the time of Sennacherib's invasion, who, when he was about

opia and Seba for thee.

*Ezek. xxix. 15.*  
It shall be the basest of kingdoms; neither shall it exalt itself any more among the nations.

*Ezek. xxix. 12.*  
And I will scatter the Egyptians among the nations, and will disperse them through the countries.

to fall on Jerusalem, was diverted from his purpose, and turned his arms against the Egyptians, Cushean Arabs, and Sabeans.

For upwards of two thousand years Egypt has been a base or tributary kingdom: subject successively to the government of the Babylonians, Persians, Macedonians, Romans, Saracens, Mameluke-slaves and Turks, under the last of whom it remains in the most abject servitude.\*

Some were carried to Babylon, others to Pontus; some fled into Arabia, Ethiopia, and to almost every part of the world.

## NO AMMON.

Modern investigations have settled, beyond doubt, that this city was *Thebes*, the famous capital of Egypt, called Diospolis by the Greeks, and the chief seat of the worship of Jupiter-Ammon. It was very large and populous, adorned with temples, palaces, and columns; defended by one hundred gates. The ruins occupy a space of twenty seven miles in circumference.

## NOPH.

The renowned city, Memphis, situated on the western bank of the Nile, nearly opposite Grand Cairo, was the

\* Every thing which the traveller sees or hears in Egypt reminds him that he is in the country of slavery and tyranny. Ignorance, diffused through the whole population, extends its effects to every species of moral and physical knowledge. There are, however, some glimmerings of light which indicate that the cloud will be eventually dispersed, and the inhabitants ushered into the sunshine of civilization and religion.



residence of the Egyptian kings until the time of the Ptolemies. It was decorated with many beautiful temples, sacred to different idols. Exek. xxx. 13. Cambyzes and other conquerors ravaged it; not a family or cottage now remains.

## ZOAN.

Probably the first city built in Egypt, near the mouth of the river. It is called, in Greek writings, Tanis.

## ALEXANDRIA.

A commercial city of Lower Egypt, built by Alexander the Great, B.C. 331, between Lake Mœris and the Mediterranean. After the destruction of Carthage it was for ages the next city to Rome. The Ptolemies made it their royal residence, and each successive monarch laboured to embellish it. The body of its founder was carried from Babylon, and deposited here in a coffin of gold.

The commerce of Alexandria extended to every part of the then known world. Christianity was early planted here by Mark, who was put to death A.D. 68. It was the birth-place of Apollos (Acts xviii. 24), and the residence of numerous Jews, fifty thousand of whom were murdered under the emperor Nero. Clemens, Origen, Athanasius, and other eminent ministers made it the scene of their labours.

About the middle of the seventh century it was taken by the Saracens, who stupidly burnt its famous library of seven hundred thousand volumes. On the discovery of a passage to India by the Cape of Good Hope, its trade gradually declined.

The city fell into the hands of the French 1788; and was taken by the English 1801, who restored it to the Ottoman government. It is now dwindled to a mere village, with nothing remarkable, except a few remains of ancient grandeur, as Pompey's Pillar, Cleopatra's Needle, the Cisterns and Catacombs. Its present name is Scanderia.

## ON.

The city of On, called in Hebrew Bethshemesli, the house of the Sun, and in the Septuagint, Heliopolis, the city of the Sun, lay near the land of Goshen, on the eastern branch of the Nile. Here dwelt the priest, whose daughter Joseph married, (Gen. xli, 45) and it is probably the place where he met his father. Gen. xli. 29. It was termed Bethshemesh in the land of Egypt, to distinguish it from a city of the same name in Canaan. Joshua xix. 38.

## GOSHEN.

This portion of territory, allotted to the Hebrews, was the most fertile pasture ground in the whole of Lower Egypt, not far from the northern extremity of the Red Sea. It derived its name from the Arabic word, Gush, which signifies, "a heart," or that which is choice and precious. Joseph recommended it to his family as "the best and fattest of the land," Gen. xlvii. 11, where they resided four hundred years. Acts vii. 6.

The city of Goshen, called by some writers Heroum, was placed by ancient geographers in the eastern part of Egypt.

There was another place of this name in the tribe of Judah, so denominated from its fertility. Joshua x. 41.

## THE NILE.

No river in the world deserves more attention from mankind than this. It rises in Abyssinia, and, passing through a sandy desert, two thousand miles in extent, places at the disposal of man countries which would otherwise remain a barren waste. Its water is described by travellers as peculiarly pleasant to the taste: the Turks find it so exquisitely charming, that they excite themselves to drink of it by eating salt; the satisfaction produced surpassing, in their estimation, that of seeing their relations and families again. When an individual partakes of it for the first time, it seems difficult to believe that it is not prepared by art. It possesses

something so inexpressibly agreeable, that it deserves the rank among waters which champagne {has among wines. The milk of the camel or deer is not more delicious. Harmer says, its excellent flavour gives increased energy to the expression respecting the Egyptians loathing it. Ex. vii. 24. Thousands of cattle are yearly sacrificed to its honour, and the solemn anniversary cancels all offences, and terminates all quarrels.

Every summer the river overflows its banks and fertilizes the surrounding districts. It begins to rise on the seventeenth of June, and reaches its maximum about the middle of September: if it rise only twelve cubits, a famine is the consequence; at thirteen, hunger prevails; fourteen, produces general rejoicing; fifteen, perfect security; and sixteen, all the luxuries of life: should it exceed this standard it is often destructive to whole villages, and the waters are detained so long on the ground that the seed-time is lost. Near Old Cairo, in an ancient mosque, is a large square well, containing an octagon granite pillar, called the Nilometer, divided into digits, by which the rate of the swell is ascertained. The usual progress is from two to four inches in a day, and when it attains its full height the Nilometer is under water. The inundation is occasioned by the tropical rains of Abyssinia, which, according to Bruce, fall so violently, that a tub twelve inches in diameter is filled with fifteen pounds of water in an hour.

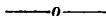
It is pleasing to reflect that the Nile, rising in a christian country, may be considered as an emblem of that religion, which calmly proceeding on its course, is ever offering to the vast moral deserts through which it flows, peace, happiness, civilization, fertility, present and future enjoyment.



# JOURNEYS OF THE ISRAELITES

## THROUGH

### THE WILDERNESS.



THE geography and history relating to the wanderings of the children of Israel in the Desert, and their progress towards Canaan is in many places very perplexing and obscure. The sands of the desert, driven by easterly winds, are constantly advancing farther westward. The northern extremity of the Red Sea is now completely choked up. The depth of the water in the Gulf of Suez is gradually diminishing, and before long will probably become dry land. Other considerable changes may have been produced by the same cause; but we will endeavour to trace the route of Israel as accurately as the existing sources of information will allow.

#### FIRST ENCAMPMENT.

*Ramesis.* This appears to have been the capital of the land of Goshen, and the rendezvous of the Hebrews. It is placed by Jerome at the extremity of Egypt. Dr. Shaw thinks it is the modern Cairo. Six hundred thousand males marched hence besides women and children. Ex. xii. 37.

## SECOND ENCAMPMENT.

*Succoth.* The meaning of this word in Hebrew is, *tents*, or *tabernacle*. It was eight miles from Rameses, where the Egyptians were accustomed to secure and fodder their flocks and herds during the inundation of the Nile. Some have supposed it to be Birket el Hadgi, or Pilgrims' Pool, a few miles east of Cairo, the halting-place of the caravan for Mecca.

## THIRD ENCAMPMENT.

*Etham.* Near the present pilgrims' station, Adjerond. Calmet considers it the same as Butham, in Arabia, on the frontiers of Egypt. Thus far Moses pursued the direct road to Canaan; here he was commanded of the Lord to turn again to the south.

## FOURTH ENCAMPMENT.

*Pihahiroth, the mouth of the cares.* This valley lay between the mountains of Gewoube and Attackah, and terminated at the sea. The Arabs call it Tiah-Ben-Israel, the road of the children of Israel. If the name be of Egyptian origin, it signifies places overgrown with sedge or rushes. Critics prefer the latter as the most probable.

## FIFTH ENCAMPMENT.

*Migdol.* It is not certain whether this was a city, or a tower: the signification of the word favours the latter. It may have been a fortress which served to defend the bay.

## SIXTH ENCAMPMENT.

*Baal-zephon.* A town or city in which Baal was worshipped. Zephon indicates its situation, north of the Red Sea, near the present Suez. At this station the Israelites were overtaken by their enemies. The Lord opened a way for their escape, by dividing the waters before them, and they passed through on dry ground. The Egyptians following, were engulfed in the deep. Ex. XIV. 15—30. Tradition has handed down the mi-

raculous event among the neighbouring people, who call the western arm of the sea Bahr el Colzum, the sea of drowning or overwhelming. It is a fine sheet of water, about ten miles broad.

### SEVENTH ENCAMPMENT.

*The Wilderness of Shur.* The desert tract of Arabia Petrea, probably near, or the same as Etham.<sup>2</sup> The people here murmured, having been three days without water. Ex. xv. 22—27.

### EIGHTH ENCAMPMENT.

*Marah.* So named from the bitterness of its water. Moses, having prayed to the Lord, was shown a tree, the wood of which rendered them sweet. Ex. xv. 23. The place is now named Howara, where visitors have found four pits, whose water is too bitter to drink.

### NINTH ENCAMPMENT.

*Elim,* situated on the northern skirt of the Desert of Sin, two leagues from Tor and nearly thirty from Coron-del; famed, in the journeys of Israel, for twelve wells of water and seventy palm trees. Ex. xv. 27. Nine of the wells still remain, and the trees have increased to two thousand.

### TENTH ENCAMPMENT.

*The Wilderness of Sin,* lay between Elim and Sinai. The provisions of the host of Israel were here spent, and they invidiously charged Moses with a design to starve them, wishing they had died in Egypt. They were supplied with quails for one day, and with manna for forty years. The former were small birds resembling partridges, about the size of a turtle-dove; and the latter a round thing, like a drop of frozen dew, which fell during the night. Sheltered from the rays of the sun it became hard, fit for grinding and making into cakes.

Dr. Shaw traversed this desert in nine hours, being diverted the whole day, with varieties of lizards and vipers which abound there.

## ELEVENTH AND TWELFTH ENCAMPMENTS.

*Dophka and Alush.* Nothing important seems to have occurred at either of these stations as they are not mentioned in Exodus. Alush was in the country of the Edomites, near the city Petra. Numb. xxxiii. 12—14.

## THIRTEENTH ENCAMPMENT.

*Rephidim*, a plain at the foot of Horeb, remarkable as the place where Moses was divinely commissioned to smite the rock with his rod, to furnish the congregation with water ; and for an attack upon Israel by the Amalekites, who were discomfited by Joshua. Ex. xvii.

## FOURTEENTH ENCAMPMENT.

*Sinai and Horeb.* It is evident, from several passages of scripture, that these were two peaks of the same range of mountains. Ex. xx.; Deut. v.; Deut. ix. 8, 9. Sinai lies to the east of Horeb, and covers it with its shadow at the rising of the sun. The Arabs call it Jibel Mousa, or mountain of Moses. At its base stands the convent of St. Catherine, built of hewn stone, which in such a desert, must have cost prodigious labour. The gate is only opened to admit the archbishop, at other times men and provisions are taken over the wall in a basket by a cord and pulley. The climate is temperate, and snow falls in winter.

Horeb has abundance of fruit trees and three fine springs ; but the most remarkable object is a large block of granite with several openings or mouths, from which the water is said to have gushed by the smiting of Moses. Some travellers have suspected these to be the work of Monks, but according to Dr. Shaw, the perpendicular and horizontal cracks and cliffs could never have been produced by any tool.

On both mountains are many churches and monasteries, inhabited chiefly by members of the Greek church.

The assemblies of Israel remained in this neighbourhood a considerable time. Here Jethro visited Moses, bringing him his wife and children, and advised him to appoint judges to decide small matters of controversy among the people, which is supposed to have given rise



to the celebrated Sanhedrim, or general council of the Jewish nation, consisting of seventy senators, who assembled at fixed periods to settle the important affairs of church and state. Here also the law was received. Ex. xix. 20. The covenant made between God and the Jews. Ex. xxiv. 4. The golden calf worshipped. Ex. xxxvii. 4. The tabernacle erected. Ex. xl. 17.; and Nadab and Abihu destroyed. Lev. x. 1.

### FIFTEENTH ENCAMPMENT.

*The Wilderness of Paran.* This term, in its most comprehensive sense, included all the mountains and tract of country between the wilderness of Shur on the west; the land of Edom on the east; Canaan on the north, and the Red Sea on the south. It may be thus understood in Deut. i. 19. In a more limited acceptation it applies to that part of Arabia Petrea which lies northward of mount Sinai about Hazeroth. In the rainy season it is covered with water, and the inhabitants are obliged to retire to the hills. Part of it is fertile, the remainder serves only as pasturage for goats, camels, and asses. There are ruins of an ancient city in its vicinity, with inscriptions in unknown characters.

### SIXTEENTH ENCAMPMENT.

*Taberah, i. e.* burning, lightning, "the fire of the Lord." So named by Moses, because there Jehovah consumed part of the congregation by fire.

### SEVENTEENTH ENCAMPMENT.

*Kibroth-hataavah*, by interpretation, *the graves of lust.* Many of the tribes having complained of the lightness of their food were here destroyed by a plague, as a punishment for their sin. Numb. xi. 33.

### EIGHTEENTH ENCAMPMENT.

*Hazeroth.* The exact situation of this place is unknown. Calmet observes, that there is a town called Hazer in Arabia Petrea, in all probability the same as Hazerim, the ancient habitation of the Hivites (Deut. ii. 23), and Hazeroth of the Jews. Miriam was here smit-

ten with leprosy and excluded from the camp seven days for speaking against Moses.

### NINETEENTH ENCAMPMENT.

*Kedesh-barnea.* The residence of Israel for several months on the borders of the Promised Land ; Deut. i. 46. and interesting as the spot from which a deputy was sent across to explore it ; Numb. xiii. 2.—their return with an unfavourable report, after forty days ; Numb. xiii. 26. &c. the effect produced on the minds of the people ; Numb. xiv. 1, 2.—their being sentenced to wander forty years in the desert ; Numb. xiv. 33. ; Numb. xxxii. 13. the visitation of a plague upon the ten spies ; Numb. xiv. 37. the defeat of the congregation by the Amalekites ; Numb. xiv. 45. the rebellion of Korah ; Numb. xvi. 17. and the budding of Aaron's rod. Numb. xvii. 8.

### TWENTIETH AND THREE FOLLOWING ENCAMPMENTS.

*Rimmon-parez.* Probably the same as Rimmon, a city of Judah and Simeon. Josh. xv. 32.; Numb. xxxiii. 19.

*Libnah,* Eusebius and Jerome inform us, was a town or village, in the south of Judah, in the district of Eleutheropolis. Deut. i. 1.; Numb. xxxiii. 20.

*Rissah* is supposed by the editor of Calmet, to be the same as the present El Arish, a village three quarters of a league from the Mediterranean, and the last stage in Syria, on the road to Egypt. Numb. xxxiii. 21.

*Kehalatha* is not much known.

### TWENTY-FOURTH ENCAMPMENT.

*Mount Shapher.* The ancient name for mount Cassius, Catjeh, or Catie, a huge mole of sand, almost surrounded by the Mediterranean, on which was built a temple to Jupiter. Cassius Thevenot states, that at the village Catic, there is a well of unpleasant water, and two miles off, another, whose water is good, after standing awhile. Numb. xxxiii. 24.

## TWENTY-FIFTH AND FOUR FOLLOWING ENCAMPMENTS.

*Haradath*, or *Hazar-addar*, was on the borders of the tribe of Judah. Numb. xxxiv. 4. Perhaps the same as Addar. Josh. xv. 3.

*Makeloth*, *Tahath*, *Tarah*, and *Mithcah*, were of little note, they are barely mentioned in Numb. xxxiii. 25,—28.

## THIRTIETH AND FOUR SUCCEEDING ENCAMPMENTS.

*Hashmonah*, or *Azmon* has been placed by some, eastward of the river Rhinocolura, by others in the Wilderness of Etham, near Mithcah. Its precise situation is not easily ascertained. Numb. xxxiii. 29.

*Beeroth*, the wells, was doubtless supplied with an abundance of water. Numb. xxxiii. 31, 32.; Deut. x. 6.

*Moseroth*, Bishop Patrick and others have confused with Mosera on the top of Mount Hor. It appears to be at the extremity of the Gulf of Suez.

*Beni-jaakan* was that part of Edom assigned to the descendants of Akan; (Gen. xxxvi. 27.) or Jakan, (1 Chron. i. 42.) and *Hor-hagidgad*, or *Gudgodah*, a little further south. Numb. xxxiii. 32.; Deut. x. 7.

## THIRTY-FIFTH ENCAMPMENT.

*Jotbatha*. Ten miles from Petra, and one hundred and fifty from Gaza, is now called Accaba, surrounded by a large grove of date-trees, and is the residence of a governor, dependant on the Pacha of Grand Cairo.

## THIRTY-SIXTH ENCAMPMENT.

*Ebronah*. This station lay between Jotbatha and E-zion-gaber, and is of trifling interest in a geographical or historical point of view.

## THIRTY-SEVENTH ENCAMPMENT.

*Ezion-gaber.* A city of Arabia Deserta on the western shore of the Elanitic gulf; now called Meenah el Diza-hab, or the golden port, because, from hence Solomon sent ships to Ophir. *Eloth* is sometimes mentioned in its connexion, and was a sea-port also, visited by Solomon. 2 Chron. viii. 17, 18.

## THIRTY-EIGHTH ENCAMPMENT.

*Kadesh*, in the *Wilderness of Zin*, was west of the country of the Edomites. Here Miriam died, at the age of one hundred and thirty years. Numb. xx. 1. The people were again distressed for water. Moses and Aaron were commissioned to supply them by *speaking* to the rock, and they greatly offended the Lord by neglecting to sanctify him. Numb. xx. 7, 12.

## THIRTY-NINTH ENCAMPMENT.

*Mount Hor* stood in the land of Edom, and probably derived its name from the former inhabitants who were called Horites. Aaron died and was buried here. Numb. xx. 23. A building is shown on its summit much venerated by the Arabs, as his tomb: it appears to have been rebuilt at no distant period. Israel was now attacked by king Arad the Canaanite.

## FORTIETH ENCAMPMENT.

*Zalmonah*: was remarkable as the place where the congregation, again murmuring at the sameness of their food, were punished by fiery flying serpents, whose bite produced a burning heat like unto fire. With these obnoxious and poisonous creatures the wilderness abounded. Deut. viii. 15. They were at length miraculously relieved by the erection of a serpent of brass in the midst of the camp. Numb. xxi. 6—8. The circumstance is alluded to by Christ. John iii. 14, 15.

## FORTY-FIRST AND TWO SUBSEQUENT ENCAMPMENTS.

*Punon*, the Phainon of Eusebius, was between Petra and Zoar. Some think it is the present Tafyle, mentioned by Burckhardt. *Oboth*, a city in Arabia Petrea, called by Ptolemy Oboda. Pliny assigns it to the Helmodians; but Stephanus to the Nabatheans. *Jje-Abarim*, also *Jim*, was in the borders of Moab, east of the Dead Sea.

## FORTY-FOURTH ENCAMPMENT.

*The Brook Zered*: takes its rise in the mountains of Moab, and, running in a westerly direction, falls into the Asphaltites. It seems to be the stream which Burckhardt calls Wady Beni Hammad, south of the Modjeb. Dent. ii. 13.; and is sometimes termed the Valley of Zered. Numb. xxi. 12.

## FORTY-FIFTH ENCAMPMENT.

*Arnon*, a river whose source is in the mountains of Gilead, which, taking a north-west course, receives the waters of several streams, and loses itself in the Dead Sea. It is now named Wady Modjeb, dividing the province of Belka from Kerek, as it formerly separated the kingdoms of Moab and Ammon. Numb. xxi. 13—16. It is also called the river of Gad. 2 Sam. xxiv. 5.

## FORTY-SIXTH & SEVENTH ENCAMPMENTS.

*Beer*, or *Beer-Elim*. "The well of the princes." To this place the Hebrew tribes were directed to alleviate their thirst. Numb. xxi. 16. And here the howling of the distressed Moabites was heard during the Assyrian invasion. Is. xv. 8.

Jahaz was a city near Medeba and Dibon. Numb. xxi, 23.

## FORTY-EIGHTH ENCAMPMENT.

*Heshbon.* According to Eusebius this city was twenty miles east of Jordan. Jerome, who places it at the same distance, says that in his time it was very considerable. Its ruins now exist under the name of Heshban. The children of Israel here requested Sihon to allow them to pass through his country. He refused, and attacked them; and the Lord fought on their behalf. Numb. xxi. 21—24.

## FORTY-NINTH AND TWO FOLLOWING ENCAMPMENTS.

*Jaazer*, east of the mountains of Abarim, was doubtless destroyed and wept over before the time of Jeremiah. Chap. xlviii. 32. *Edrei* was situate in the kingdom of Og, twenty-five miles north from Bostri, bearing at present the name of Draa. Deut. iii. 1. Og, king of Bashan, was of the remnant of the giants, and in waging war with Israel, was destroyed. Numb. xxi. 35. *Dibon-Gad* was a large town, near the river Arnon. Burckhardt saw its ruins.

## FIFTY-SECOND AND THREE SUCCEEDING ENCAMPMENTS.

*Almon Diblathaim*, or *Bethdiblathaim* (Jer. xlviii. 22), or *Diblath* (Ezek. vi. 14), appears from the parallel passages to have been situated between Dibon and Nebo. Some think it is the same as Riblah, where Nebuchadnezzar slew the princes of Israel, and put out Zedekiah's eyes. 2 Kings xxv. 6, 7.

*Mattanah* lay near the wilderness of Kedemosh. Numb. xxi. 18.

*Nahiliel* signifies, Valley of God.

*Bamoth* was probably nothing more than some rising grounds in the chain of mountains north of Arnon. Numb. xxi. 19, 20.

## FIFTY-SIXTH ENCAMPMENT.

*Pisgah.* The most eminent mountain of Abarim, commanding a view of the whole land of Canaan. The name denotes, *steps cut out*. The Seventy translated it accordingly.

FIFTY-SEVENTH AND EIGHTH  
ENCAMPMENTS.

*Mountains of Abarim.* These were a ridge of rugged hills east of Jordan, extending along the coast of the Dead Sea. Eusebius and Jerome inform us, that a part of them retained their ancient name, at the time they wrote, Numb. xxxiii. 47.

*Bethjesimoth.* The place called by Eusebius, Bethsinath, east of Jordan, ten miles south of Jericho; taken by the Moabites, and afterwards destroyed by the Chaldeans.

## FIFTY-NINTH ENCAMPMENT.

*Abel-shittim*, elsewhere written Shittim, lay sixty furlongs east of Jordan, opposite Jericho. It is thought that the shittim-wood, so frequently spoken of, took its name from this place, where it probably grew very abundantly. Here the people again fell into idolatry and were severely punished. Numb. xxv. 1, 2, &c. Balaam's conduct is recorded. Numb. xxii. 23, 24. Moses delivers his parting address, (Deut. i. 3) ascends Mount Nebo, takes a view of the Promised Land, and yields his soul into the hands of his Maker: Deut. xxxiv. 5. Israel mourns his death thirty days; Deut. xxxiv. 8. Joshua is appointed his successor; Numb. xxvii. 18.; Deut. xxxiv. 9. two spies are sent to view the country; Josh. ii. 1. and eventually the whole congregation cross the river and pitch in Gilgal. Josh. iv.

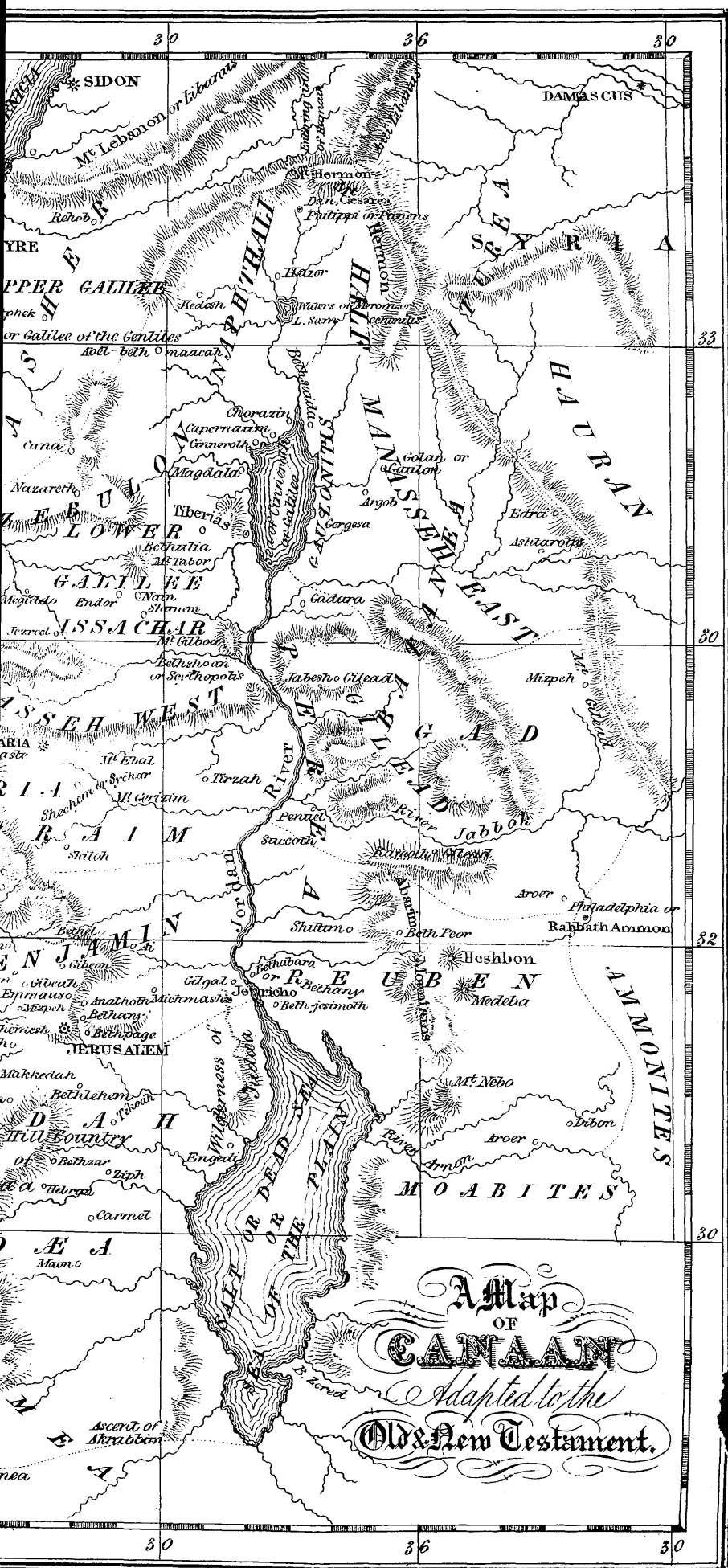
Every circumstance connected with their march proved it totally different from the ordinary progress of a numerous people, under customary direction. The astonishing train of events which befell them, had a special reference to us as christians. 1 Cor. x. 11.







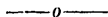




A Map  
OF  
**CANAAN**  
Adapted to the  
Old & New Testament.



## THE DIVISION OF CANAAN UNDER JOSHUA.



THE Land of Canaan lies between  $31^{\circ}$  and  $33^{\circ} 30'$  north latitude, and  $35^{\circ}$  and  $37^{\circ}$  east longitude: bounded on the north by the mountains of Libanus and Antilibanus; on the east by the Desert of Syria; on the south by Arabia Petrea and the Desert of Suez, and on the west by the Mediterranean. It is about one hundred and sixty miles in length, from Dan to Beersheba, and ninety wide, including the possessions of the tribes beyond Jordan. This once fertile and happy spot was called Canaan, from Noah's grandson: also Palestine, from the Philistines. Various other names are applied in scripture, to the whole or parts of the region, as, The Land of Promise, The Land of Israel, &c. After the return of the Jews from the Babylonish captivity, a portion of it was called Judea, and the name was afterwards given to the whole territory. In the days of Abraham it was occupied by ten nations. Gen. xv. 18—21. When conquered by Israel, Joshua divided it into twelve districts, which the tribes drew by lot, according to their families. The country, thus assigned them, amounted to fourteen million nine hundred and seventy-six thousand acres, allotting twenty-one acres to each male, and leaving more than two millions for the cities of the Levites, the

princes of the tribes, or any other purpose. In this division the posterity of Ephraim and Manasseh, had their portions as distinct tribes, in consequence of Jacob having adopted them.

Four cantons were situated in the north ; one and a half in the middle ; four in the south, and two and a half beyond Jordan.

<i>North</i>	<i>Middle</i>	<i>South</i>	<i>Beyond Jordan.</i>
Asher	Manasseh,	Dan	Manasseh,
Naphtali	half tribe	Benjamin	half tribe
Zebulun		Simeon	Gad
Issachar	Ephraim	Judah	Reuben

### TRIBE OF ASHER.

This was bounded on the north by Mount Lebanon ; on the south by Zebulun ; on the east by Naphtali ; and on the west by the Great Sea. It was a maritime country, Judges v. 17. and contained twenty-two cities with their villages, Josh. xix. 30. The principal were :—

*Rehob*, west of Laish, or Dan, on the road which leads to Hamath. Judges i. 31. ch. xviii. 28.

*Ramah*, probably the Rahama mentioned by Theodoret, as a city of Syria, between Sarepta and Sidon, eastward near Lebanon. Josh. xix. 29.

*Kanah* different from the Cana in Lower Galilee, and marked on some maps, south of the river Cassimer or Leitani.

*Achshaph*, supposed to be the same as Ackzib or Ecdippa, now Zib. Mr. Buckingham, who visited the place in 1816 found it a small town, on a hill, near the sea, between Tyre and Ptolemais, having a few palm-trees rearing themselves above its dwellings.

*Helkath*, or *Helkath-huzzurim*, the field of strong men, so styled from the combat betwixt the friends of Ishbo-sheth, and those of David. 2 Sam. ii. 16.; Josh. xxi. 31.

*Beten*, or *Batnai*, eight miles eastward from Acre.

*Misheal*, Josh. xix. 26. or *Mishal*, Josh. xxi. 30. or *Mashal*, 1 Chron. vi. 74. placed by Eusebius near Mount Carmel, on the sea coast.

## TRIBE OF NAPHTALI.

The territory allotted to this tribe, had Mount Lebanon on the north; the Jordan on the east; the Sea of Cinnereth and Zebulun on the south, and Asher on the west. Josh. xix. 33, 34. It possessed nineteen cities and their villages: the following are the chief:—

*Abel-beth-maaca* situate on the south frontiers of Lebanon. Hither fled Sheba the son of Bichri, when pursued by the forces of David, and the inhabitants in order to escape the horrors of a siege, cut off his head and threw it over the wall. 2 Sam. xx. 14—22. About eighty years after it was taken and ravaged by Ben-hadad. 1 Kings, xv. 20. Two hundred years subsequently it was sacked by Tiglath-pileser, who carried the people captive into Assyria. 2 Kings, xv. 29. In the time of Christ it was the capital of the district of Abilene, called Abila.

*Harosheth of the Gentiles*, a city in the neighbourhood of Lake Merom, the residence of many heathen, and of Sisera, whose routed army was pursued to its gates. Judges, iv. 2—16.

*Kedesh*, twenty miles south-east from Tyre. Also,

*Hazor*, the capital of the principal kingdom of the Canaanites: conquered by Joshua (chap. ii. 10); retaken by its original possessor (Judges iv. 2); burnt by Barak, Judges iv. 24; repaired by Solomon (1 Kings ix. 15); and finally captured by Tiglath-pileser, who transported the inhabitants to his eastern dominions. 2 Kings xv. 29.

## TRIBE OF ZEBULUN.

It is agreed by geographers that Zebulun lay north of Issachar; south of Asher and Naphtali; east of the Mediterranean, and west of the Sea of Tiberias. Among its most reputed places, may be reckoned—

*Gitta-hepher*, two miles from Sephoris towards Tiberias. Josh. xix. 13.

*Jokneam*, at the foot of Carmel. Josh. xix. 11.

*Rimmon-Methoar*, in the vicinity of Marath; and

*Cinnereth*, the ancient name for Gennesaret.

## TRIBE OF ISSACHAR.

The boundaries of this canton are rather obscure, particularly to the westward. It is generally supposed

to have Zebulun on the north ; Jordan on the east ; and the half-tribe of Manasseh on the south and west. Its most important cities were :—

*Aphék*, the encampment of the Philistines, while Saul and his army lay on mount Gilboa. 1 Sam. xxix. 18.

*Shunem*, five miles south from Tabor, where lived the hospitable family, who built a room for the entertainment of the prophet Elisha, 2 Kings iv. 8, &c.

*Beth-shemesh*, ten miles east from Eleutheropolis, toward Nicopolis.

*Dothan*, four leagues north from Samaria, where Joseph was sold by his brethren. Gen. xxxvii. 28.

*Jarmuth-ramoth*, ten miles from Eleutheropolis, on the road to Jerusalem. And

*Jezreel*, the city in which the wicked Jezebel was killed, according to the prediction of Elijah. 1 Kings xxi. 23 ; 2 Kings ix. 30—37.

## HALF-TRIBE OF MANASSEH.

From the situation of this portion of Manasseh, it appears to have been west of Zebulun and Issachar, and north of Ephraim, extending from the Mediterranean to the river Jordan. It contained the following cities of note:—

*Dor*, nine miles from Cesarea-Palestina, projecting into the sea. The village Tortura is supposed to occupy its site. The Arabs resort hither to barter their plundered commodities for rice and linens.

*Endor*. The residence of the witch whom Saul consulted previous to his fatal defeat at Gilboa. 1 Sam. xxviii. 7. It stood four miles south-east of Tabor, and was a considerable place in the third century.

*Beth-shan*, or *Scythopolis*, one hundred and twenty furlongs south from Tiberias, and six hundred north from Jerusalem ; the largest city of the Decapolis, now called Bisan, and described by Dr. Richardson, exclusive of its ruins, as a collection of miserable hovels, containing two hundred inhabitants. *Gath-rimmon*, ten miles from Diospolis or Lydda, and *Bezek*, southward from Beth-shan, where Saul reviewed his army in his march to relieve Jabesh Gilead. 1 Sam. xi. 8.



## TRIBE OF EPHRAIM.

The province assigned to Ephraim was stationed between Manasseh; Dan and Benjamin on the south; the Mediterranean on the west; and Jordan on the east. Its chief places were Shechem, Samaria, Shiloh, Tirzah, Bethhoron, and Gezer.

*Shechem* was situated in a narrow valley, abounding with springs, between mounts Ebal and Gerizim, having the former on the north and the latter on the south, thirty-four miles from Jerusalem. It became the capital of Samaria, after the ruin of the city of that name. In its vicinity is Jacob's well (John iv. 5), memorable for our Saviour's conversation with the woman of Samaria. The fruitful vale in which it stands is universally allowed to be the parcel of a field which Jacob bought at the hand of the children of Hamor (Gen. xxxiii. 19), and where the patriarchs fed their flocks. Gen. xxxvii. 12.

Vespasian beautified and enlarged it about forty years after the death of Christ, and called it Neapolis, or the new city, whence its present name, Nablous is derived. At this day it is populous and flourishing, and the environs bear the marks of opulence and industry, being adorned with small gardens, which skirt the banks of the stream by which it is watered.

If any thing connected with the memory of past ages be calculated to awaken local enthusiasm, the land around this city is eminently entitled to that distinction. The sacred record of events transacted in the fields of Shechem is from our earliest years remembered with delight. "Along the valley," observes a late traveller, "we beheld a company of Ishmaelites coming from Gilead, as in the days of Reuben and Judah, with their camels bearing spicery, and balm, and myrrh, who would gladly have purchased another Joseph of his brethren and conveyed him as a slave to some Potiphar in Egypt. Upon the hills around, flocks and herds were feeding as in ancient time; nor in the simple garb of the shepherds was there anything to contradict the notions we may entertain of the appearance formerly exhibited by the sons of Jacob."

In the Samaritan synagogue at Shechem is a famous manuscript of the Pentateuch, supposed to be three thousand years old, and an exact copy of more recent date. Dr. Huntingdon (English chaplain at Aleppo)

and Mr. Jowett (agent of the Bible Society), have been favoured with a sight of them.

*Samaria* stands on an agreeable and fertile hill environed by four others of an equal height, cultivated with terraces up to the top, sown with grain, and planted with fig and olive trees, with which the district abounds. It is forty-two miles north from Jerusalem and six from Shechem—extremely beautiful and imposing. The city was built by Omri, A.M. 3080; and the subsequent kings of Israel omitted nothing to render it rich, strong, and splendid. After various sieges, it was taken by Shalmanezzer, B.C. 724 (2 Kings xvii. 6), rased to the ground by the high priest Hyrcanus, B.C. 130; rebuilt by Gabinius, and restored to magnificence by Herod the Great, who called it Sebaste, in honour of Augustus. For several hundred years after Christ it continued to be an important city. It is now a small village, its ancient site being converted into gardens. The Samaritans do not exceed forty in number. They have a synagogue, in which divine service is performed every Saturday. Four times a year they go in solemn procession to the old temple on Gerizim, where they meet before sunrise, and continue reading the law till noon. On one of these days they kill six or seven rams. Their pride consists in preserving ancient manuscripts of the Pentateuch in the original character.

*Shiloh* was situated on a hill, about fifteen miles north from Jerusalem. In Jerome's time it was in ruins, and nothing remarkable was extant, except the foundation of the altar where the tabernacle stood. Josh. xviii. 1.

*Tirzah* was pleasantly situated (Cant. vi. 4); for which reason, probably, Jeroboam chose it as the seat of government, after the revolt of the ten tribes. 1 Kings xv. 33.

*Beth-horon*. There appear to have been two places of this name, one called upper Beth-horon, situate on a hill and rebuilt by Solomon; the other, styled nether Beth-horon, was given to the Levites. Dr. Clark mentions an Arab village, twelve miles from Jerusalem, which he supposes to be Beth-horon the upper.

*Gezer* is evidently the village Gazara mentioned by Eusebius, four miles north from Nicopolis. It appears, originally, to have been a strong city, as it held out until taken by the king of Egypt, who gave it to his daughter. 1 Kings ix. 16.

## TRIBE OF DAN.

The inheritance of Dan was within the portion first allotted to Judah. Joshua xv. 33, &c.; chap. xix. 41, &c. Its boundaries were Ephraim on the north, Simeon on the south, and the Mediterranean on the west. The principal cities were—

*Adjalon*, between Timnath and Bethshemesh, probably referred to in Joshua x. 12. There were three other cities of the same name, one in Ephraim, one in Benjamin, and the third in Zebulun.

*Timnath*, mentioned in the history of Samson, as belonging to the Philistines. Judges xiv. 1, &c.

*Gibbethon*, given to the Levites (Joshua xxi. 23); siezed by the Philistines (1 Kings xv. 27); and retaken by Jeroboam the Second.

*Zorah*, the birth-place of Samson (Judges xiii. 2); near the border of Judah, fortified by Rehoboam (2 Chron. xi. 10); and

*Eshtaol*, now a wretched village called Esdad, fifteen miles south from Yebna.

## TRIBE OF BENJAMIN.

This canton lay contiguous to Ephraim on the north, to Judah on the south, to Dan on the west, while the Jordan flowed on the east. Included within its precincts were—

*Hai*, nine miles north-east from Jerusalem, and one from Bethel, where Abraham sojourned and built an altar (Gen. xii. 8; chap. xiii. 3); and the Israelites defeated, on account of the transgression of Achan. Joshua vii. It was burnt by Joshua (chap. viii); rebuilt by the Benjamites: taken by Sennacherib (Is. x. 28); and again established after the captivity in Babylon. Neh. xi. 31. Jerome and Eusebius tell us that some small remains of its ruins were still visible.

*Bethel*, literally the house of God; named by Jacob, from the eminent vision he enjoyed there on his way to Padan-aram. Gen. xxviii. 19. It was originally called Luz, from its abounding with almond and hazel bushes. It was taken by Joshua (chap. viii. 17); corrupted by the idolatry of Jeroboam (1 Kings xii. 32); wrested

from the Israelites by Abijah, king of Judah (2 Chron. xiii. 19); and soon after ravaged by the Assyrians.

*Gibeon*, five miles from Jerusalem, distinguished by the destruction of the Canaanites with hailstones and thunderbolts (Joshua x. 11; Is. xxviii. 21); the sun standing still at the command of Joshua (chap. x. 12, 13); and the erection of a great stone to commemorate the event. 2 Sam. xx. 8. The Gibeonites were excessively treacherous, and doomed to be hewers of wood and drawers of water. Joshua ix. 27. David and Solomon devoted them to the servile work of the temple, in which office they were called *Nethinims*. Ezra viii. 20.

*Jericho*: the first city taken by Joshua, who denounced a severe curse on the person who should rebuild it. Joshua vi. 20—26; Heb. xi. 30. The anathema was literally fulfilled in the days of Ahab, upon Hiel the Bethelite. 1 Kings xvi. 34. It was subsequently ennobled by the schools of the prophets. 2 Kings ii. 5. The soil was long celebrated for a precious balsam, sold for double its weight of silver. The historian Justin relates, that the trees from which it exudes bear a resemblance to fir, though they are lower and cultivated after the manner of vines. He adds, that the wealth of the Jewish nation arises from their produce, as they grow in no other part of Syria. In the days of our Saviour, Jericho was second to Jerusalem in size and magnificence; situated in a bottom nineteen miles distant: hence the propriety of the expression in Luke x. 30. The road is to this day the most dangerous in Palestine. "Here," says Mr. Buckingham, "pillage, wounds, and death would be accompanied with double terror from the frightful aspect of every thing around. Here the unfeeling act of passing by a fellow-creature in distress, as the priest and Levite did, strikes one with horror, as almost more than inhuman. And here too the compassion of the good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate."

*Gilgal*, east of Jericho, where Joshua fixed his camp for some time after he passed the Jordan. Joshua iv. 19. Here Saul was anointed king over Israel (1 Sam. xvi. 15); afterward ejected from his government, and Agag, king

of Amalek hewed in pieces before him. 1 Sam. xv. 26—33. In the time of Samuel this city contained an altar; but at the decline of the ten tribes, it was given to idolatry. Hosea iv. 15; Amos iv. 4.

*Mizpeh*, forty stadia from Jerusalem. Jacob and Laban made a covenant in its neighbourhood, and raised a heap of stones as witness of the treaty: from this circumstance it received its name. Gen. xxxi. 49. The Israelites mustered here when attacked by the Ammonites. Judges x. 17.

*Jerusalem*, anciently called *Salem*, or *peace*, is supposed to have derived its origin from Melchizedek. Gen. xiv. 18. It was afterwards captured and fortified by the Jebusites, who named it Jebus (1 Chron. xi. 4); and retained a footing in it till the time of David. He having expelled them, made it his royal residence, whence it is sometimes styled the *city of David*. 1 Chron. xi. 5. During his reign, with that of Solomon, it increased in wealth and magnificence, and after Jehovah had chosen it for his habitation and temple, it was considered the metropolis of the Jewish nation, and the common property of the children of Israel: their houses were not let, and Jewish strangers had the liberty of lodging there gratuitously, by right of hospitality. The custom is probably alluded to by our Lord in Matt. xxvi. 18., and the parallel passages. The hills and hollows, on which the city stood, were called *Moriah*, or *vision*; because they could be seen afar off, especially from the south. Gen. xxii. 2—4. Afterwards the name was appropriated to the most elevated part, on which the temple was erected. 2 Chron. iii. 1. The mountain is formed of rocky lime-stone; steep of ascent on every side, except the north, and is surrounded by a group of hills, in the manner of an amphitheatre. Ps. cxxv. 2. Such a situation rendered it secure from the earthquakes, that appear to have been frequent in the Holy Land; and furnished the prophets with many elegant allusions, Psalm xlv. 2, 3. Jerusalem in its most flourishing state, was sixteen furlongs in length, and four miles and a half in circumference, in latitude 31° 47' N. longitude 35° 20' E.

About 600 B. C., it was taken by Nebuchadnezzar; the temple burnt to the ground, and the Jews carried captive into Chaldea, Jer. 39—52. During their seventy year's exile the city lay a heap of ruins, only a

few of the poorest people being left in it, Jer. LII. 16. The kingdom was destined again to rise ; and through the intervention of divine providence, Cyrus, the Persian, was induced to give the captive people liberty to return to their own land. Favoured by his protection, and that of his successors, they were enabled, after a long and desperate struggle with the neighbouring states, to rebuild the temple, and surround the city with a wall. Ezra, III. IV. V, and VI.

Thus restored it continued to prosper till about 163 B.C., when it was assailed by the barbarous Antiochus Epiphanes, king of Syria ; and exhibited for more than three years, a series of scenes the most deplorable of any predicted in the annals of national suffering. The panic-struck people at length recovered resolution to resist, and, under the standard of the Maccabees, nobly expelled the tyrant from their country. At the end of a century the Maccabean dynasty ceased, with the dethronement of Aristobulus, the son and successor of John Hyrcanus. The new king, Alexander Janneus, unsuccessful in his attempt to rule by policy, crucified one thousand of its citizens. This answering his purpose, he transmitted the sceptre to his son, who, too weak to govern, yielded first to the tutelage of his mother, and then to the father of Herod the Great. Internal convulsions ; the successive invasions of the Romans, under Pompey and Anthony, and at last the elevation of Antipater to the government of Judea, finally threw the power of the nation into the hands of that bold, politic, and reprobate prince, who, though by birth a stranger, was crowned king of the Jews. Shiloh having come, the sceptre thus departed from Judah. Gen. xlix. 10. The family of Herod lost the regal power through the conduct of Archelaus, and the supreme authority was placed in the hands of governors, who ruled the district as a portion of the territory, belonging to the procurators of Syria. Luke iii. 1. The oppression of these Roman deputies soon produced a rebellion. Vespasian and his son Titus carried their arms into Palestine, brought the principal towns under subjection, and laid siege to the capital. The day had now arrived, when the awful prophecies of ages were to receive their full accomplishment.

## PROPHECIES.

*Deut. xxviii. 49.*  
The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth.

*Verse 50.* A nation of fierce countenances, which shall not regard the person of the old, nor shew favour to the young.

*Luke xxi. 24.*  
And they shall fall by the edge of the sword. &c. &c.

*Matt. xxiv. 7.*  
And there shall be famines.

*Deut. xxviii. 53*  
—57. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, whom the Lord thy God hath given thee, in the siege, and in the straitness, where-with thine enemies shall distress thee. So that the man that is tender among you, and very delicate, his eye shall be evil toward his broth-

## FULFILMENTS.

Vespasian brought to his assistance soldiers out of England, France, Spain, and other parts of the world to war with the Jews. Their conquests were as rapid as the eagle's flight, and their standard bore its figure. The fierce looks of the Romans were terrible; they shewed mercy to no age, and spared not even the infants. No less than 1,350,000 persons were put to death. The whole city ran with blood to such an extent, that it extinguished many fires.

Josephus informs us, that during the siege, the famine was so extreme, that even rich and delicate persons, both men and women, ate their own children, and concealed the horrible repast, lest others should tear it from them. Women snatched the food from the mouths of their husbands, and sons from their fathers, and mothers from their infants. In every house where there appeared any semblance of food a battle ensued, the dearest friends and relations fighting with each other, for the miserable provisions of life. A lady of distinguished rank, in hunger, rage and despair, killed and roasted her babe, and had eaten one half before the deed was discovered, the remainder being reserved for a future time. Even the leather of their girdles, of their shoes and of their shields,

er, and toward the wife of his bosom, and toward the remnant of his children which he shall leave. The tender and delicate women among you, who would not adventure to set the sole of her foot upon the ground for delicateness, her eye shall be evil toward the husband of her bosom &c.

*Matt. xxiv. 7.*  
And there shall be pestilences.

*Deut. xxviii. 60, 61.* Moreover he will bring upon thee all the diseases of Egypt, &c

*Dan. ix. 26.*  
And the people of the prince, that shall come, shall destroy the city and the sanctuary.

*Micah, iii. 12.*  
Therefore shall Zion, for your sakes, be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

*Matt. xxiv. 2.*

and the stale dung of oxen were eagerly devoured to mitigate the cravings of hunger.

Plagues are the natural attendants of famine. In Jerusalem the pestilence raged with such violence, that numbers died in the streets, and from the great mortality, they left off to bury.

After the city was taken, Titus gave orders, that they should demolish it with the temple. All the wall, except three towers, was laid so completely even with the ground, that there was nothing left, to make those who came hither believe that it had ever been inhabited. Mamonides, a jewish writer, has recorded that Terentius Rufus, an officer in the army of Titus, tore up the foundations of the temple with a plough-share. Titus was desirous of preserving it, and frequently sent Josephus to the Jews, to induce them to surrender; but the prediction of the Saviour had gone forth, and notwithstanding the wish



There shall not be left here, one stone upon another which shall not be thrown down.

of the Roman general, it was destroyed. The Jews themselves set fire to the porticos, and one of the Roman soldiers, without any command, threw a burning firebrand into a golden window, and enveloped the whole in flames.

From the destruction of Jerusalem to the present time, it has remained in a state of ruin and desolation ; oppressed and broken down by the Romans, Saracens, Franks, Mamelukes, and Turks, which last have it still in subjection. Dr. Richardson, who was there in 1818, says "a few gardens are now seen on the sloping base of mount Zion, watered from the pool of Siloam. The garden of Gethsemane is in a sort of ruinous cultivation. The fences are broken down and the olive trees decaying, as if the hand that dressed and fed them were withdrawn. The Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name. All around, the general aspect is blighted and barren, the grass is withered, the bare rock looks through the scanty sward, and the grain itself, like the starving progeny of famine, seems in doubt whether to come to maturity or to die in the ear. The vine that was brought from Egypt is cut off from the midst of the land ; the vineyards are wasted ; the hedges taken away, and the graves of the ancient dead open and tenantless." Travellers universally concur in the disappearance of every thing Jewish in its aspect, even though they approached it with the strongest recollections of its former history. In the city there is not observed any square, properly so called. The shops and markets are universally opened in the public streets, which are tolerably regular, straight, and well paved ; but narrow, dull, and almost all on a declivity. The fronts of the houses, generally two or three stories high, are quite plain and simple, constructed of stones without the least ornament. In walking past them a stranger might fancy himself in the galleries of a vast prison. The windows are few, and extremely small ; and, by a singular whim, the doors are so low that it is commonly requisite to bend the body nearly double in order to enter them. Provisions are said to be abundant and cheap, including excellent meat, vegetables, and fruit. Rice is much

used for food, and is imported from Egypt, in return for oil, the staple of Palestine. There is great diversity of costume, every person, whether Arab, Syrian, or Turk, adopting that he likes best. The lower order of people generally wear a shirt, fastened round the waist with a girdle, after the example of their neighbours in the desert. Matt. III. 4. The countenances of the women exhibit a pale citron colour, or a dead yellow, like paper or plaster, and not unfrequently having a white fillet round the circumference of their faces, they resemble walking corpses.

The arts are cultivated to a certain extent; but the sciences have entirely disappeared. The grossest ignorance prevails, even among persons of high rank, who upon the first interview, appear to have received a liberal education. The Arabic language is generally spoken, though the better classes make much use of the Turkish. The population of Jerusalem varies from twenty thousand to twenty-five thousand. In 1824 the following computation was made by the Rev. Pliny Fisk, an American Missionary :--

Mussulmen	.	.	.	.	10000
Jews	.	.	.	.	6000
Greeks	.	.	.	.	2000
Catholics	.	.	.	.	1500
Armenians	.	.	.	.	0500
Total					20000

This is a very slender aggregate, compared with the overwhelming population which the city once contained; but the numerous sieges it has undergone, and their consequent spoilations, have left no vestige of its original power.

### TRIBE OF SIMEON.

The land of Simeon was bounded on the north by Dan; on the east by Judah; on the south by the desert of Shur, and on the west by the Great Sea. The following are the only cities worthy of notice :--

*Ain*, which signifies a *fountain*, and often forms a part

of compound names, and is written *En*.

*Ziklag*, originally possessed by the Philistines; presented to David by Achish, and burnt by the Amalekites. 1 Sam. xxx. 1—20. Eusebius simply says, it was situated in the south of Canaan.

*Hormah*, or destruction. The place where king Arad assaulted the Hebrews, who vowed to the Lord, that if he would deliver the enemy into their hands, they would utterly extirpate his kingdom: their desire having been obtained, the vow was fulfilled. Numb. xxi. 1—3.

*Beersheba*, the well of an oath, or the well of seven, so called from Abraham forming an alliance with Abimelech king of Gerar, and giving him, as a token of the covenant, seven ewe lambs. Gen xxi. 31. Here he planted a grove for retirement and devotion. Gen. xxi. 33. Here the patriarchs resided, and hence Jacob took his journey into Egypt. Gen. xlv. 1. It stood twenty miles south-west from Hebron and forty-two from Jerusalem. The limits of Canaan are often expressed in scripture, by the term, "from Dan to Beersheba." the former being the northern and the latter the southern extremity of the land. 2 Sam. xvii. 11.; 1 Kings, iv. 25. In the time of Eusebius it was occupied by a Roman garrison.

## TRIBE OF JUDAH.

This canton was situated between Benjamin on the north; Idumea or Edom on the south; Dan and Simeon on the west, and the Dead Sea on the east. It was the chief and royal tribe; the largest and most populous of the twelve; from which in subsequent times the whole kingdom was denominated. Its inhabitants excelled in courage and valour. The most distinguished cities of Judah were:—

*Azekah*, between Jerusalem and Eleutheropolis. Josh. xv. 35.

*Makkedah*, celebrated for the cave, where the five kings of the Canaanites hid themselves, and were discovered, and hung by the command of Joshua. Chap. xvi. 16—27.

*Libnah*. The twenty-first encampment of the Israelites.

*Adullam*, the glory of Israel, in a plain, south-west of Jerusalem, near Jarmuth. In its vicinity David con-

cealed himself from Saul, and was joined by his parents, and a number of the people, amounting to about four hundred. 1 Sam. xxii. 12. Rehoboam rebuilt and fortified it (2 Chron. xi. 7, 8); and Sennacherib's army conquered and plundered it in the time of Hezekiah. Micah i. 15. It was a place of note four hundred years after Christ; but has since been reduced to ruins.

*Tekoah*, twelve miles south from Jerusalem. Dr. Pococke conjectures, that the ruins he saw on the top of a hill, about half a mile long and a furlong broad, must be the same place. Joab sent hither for a wise woman, that he might obtain by artifice the restoration of Absalom from banishment. 2 Sam. xiv. 2. The prophet Amos once laboured here as a herdsman. Amos i. 1.

*Debir*, or *Kirjath-sepher*, city of a book. Some have supposed it to be a seat of learning, or the depository of national records. Caleb, to whose lot it fell, observing the strength of its walls and inhabitants, promised Achsah his daughter, to the person who should first reduce it Joshua xv. 15—17.

*Hebron* or *Kirjath-Arba*. A city built on an eminence, not long after the flood, and seven years before Zoan in Egypt. Numb. xiii. 22. It stood twenty-two miles south from Jerusalem, and the same distance north from Beersheba. Abraham entertained three angels here, under an oak or turpentine tree (Gen. xviii. 1); and purchased a cave in its vicinity as a burying place for his family. Gen. xxiii. 4. Arba presided over it as king, and it became the dwelling-place of his descendants. Caleb having received the city for his inheritance, expelled these giants, and called it Hebron, after the name of one of his sons. Josh. xiv. 13, 14. David made it the seat of his kingdom, and, after reigning seven years over Judah, was here crowned sole monarch of Israel. 2 Sam. ii. 11; Chap. v. 3. At Hebron Absalom began his rebellion. 2 Sam. xv. The Edomites took possession of it during the Babylonish captivity and constituted it their capital. The Jews, on their return, again captured it. Zacharias and Elizabeth are supposed to have resided here when John was born. Luke i. 39. The place is now little more than a heap of ruins. Sandys says, there is a small village seated in the field of Machpelah, where Helena erected a temple over the burying cave of the patriarchs; now converted into a mosque. M. Burckhardt, who saw it in 1807, bears tes-

timony to the same fact. The ascent to it is by a large fine staircase that leads to a long gallery. Towards the left is a portico, which contains two rooms, one being the tomb of Abraham, and the other that of Sarah. In the body of the church, between two huge pillars, on the right, is seen a small recess, in which is the sepulchre of Isaac, and in a similar one upon the left, is that of his wife. Two other rooms are appropriated to the tombs of Jacob and his spouse. The ashes of Joseph are said to be deposited in another. All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold; those of their wives are red, decorated in like manner. The carpets are furnished by the Sultans of Constantinople, and renewed from time to time. Burckhardt counted nine, one over another, on the tomb of Abraham. The rooms also are elegantly carpeted, guarded by iron gates, and wooden doors, plated with silver, having bolts and padlocks of the same metal. Upwards of one hundred persons are employed in the service of this temple.

## BEYOND JORDAN.

### HALF-TRIBE OF MANASSEH.

The region allotted to this half-tribe was bounded on the north and north-east by Mount Hermon; on the east by Mount Gilead; on the south by the tribe of Gad, and on the west by the river Jordan and the Sea of Tiberias. Its places of note were few:—

*Geshur*, a country south of Damascus, having its own king, whose daughter David married. 2 Sam. xv. 8. Absalom fled hither after the murder of his brother. 2 Sam. xiii. 37.

*Ashtaroth-carnaim*. The same as Ashtaroth, a chief city of Bashan. The goddess Ashtaroth, who was represented like the Egyptian Isis, with two horns, or a horned moon, was doubtless worshipped here. She is sometimes styled "The Queen of Heaven." Solomon, to please his strange wives, introduced her worship among the Israelites. 1 Kings xviii. The eastern Greeks adored

her under the name Astarte. Ashtaroth, in Jerome's time, was a considerable city, called Carnea, six miles from Edrei.

*Jabesh*, or *Jabesh-gilead*, stood at the foot of a range of mountains of that name, and, according to Eusebius, was six miles from Pella towards Gerasa. It was sacked by the Israelites (Judges xxi. 8); oppressed by the Ammonites, and delivered by Saul. 1 Sam. ii. The people ever after evinced much gratitude to him and his family. 1 Sam. xxxi. 11—13. This tribe was greatly indebted to the bravery of Jair, who took three-score cities, besides several small towns or villages. Numb. xxxii. 41; 1 Chron. ii. 23.

### TRIBE OF GAD.

This division is placed between the half-tribe of Manasseh on the north, the canton of Reuben on the south; the country of the Ammonites on the east, and the Jordan on the west. Its chief places were Mahanaim, Penuel, Succoth, Ramoth-gilead, and Rabbath-ammon.

*Mahanaim*, "*the Hosts*," was between the brook Jabbok and Gilead, near the present Djezan. Here Jacob met a company of angels, on his way from Padan-aram. Gen. xxxii. 1, 2.

*Penuel*, "*the face of God*;" named by Jacob, from having wrestled there with the angel, the night before he met his brother Esau. Gen. xxxii. 24, &c.

*Succoth*, in the district of Scythopolis, where Jacob built a house and made booths for his cattle. Gen. xxxiii. 17. Jerome says, the Jews have since named it Darala.

*Ramoth-gilead*, sometimes written *Ramoth-mizpeh*. Josh. xiii. 26, was a celebrated city, fifteen miles east from Philadelphia. It rose to eminence during the reigns of the latter kings of Israel, and occasioned several wars, between them and the kings of Damascus. 1 Kings, xxii. 3—36; 2 Chron. xxii. 5. Here Jehoram, king of Judah, was dangerously wounded; Jehu, the son of Nimshi, anointed king over Israel, 2 Kings ix. 1—10; and Ahab killed in battle with the Syrians. 2 Chron. xviii. 3, 4, &c. It is now called Ramza.

*Rabbath-ammon*, since named *Philadelphia*, by Ptolemy Philadelphius, was one of the cities of the Decapolis,

nineteen miles south-east by east of Szalt. The edifices which still remain, though in a decaying state, from being built of a calcareous stone of moderate hardness, sufficiently attest the former greatness and splendour of this metropolis of the children of Ammon. 2 Sam. xii. 26.

## TRIBE OF REUBEN.

The boundaries of this tribe were, Gad on the north; the river Arnon on the east and south, and Jordan with the Dead Sea on the west. The most important towns and cities it comprehended were, *Heshbon*, *Beth-peor*, *Ashdodh-pisgah*, *Jahaza*, *Medeba*, *Mephaath*, *Kedemoth*, *Midian* and *Bezor* or *Bozra*, the majority of which were familiar to the Israelites, previous to their crossing the river.

The next remarkable arrangement of the Holy Land was made by Solomon, whose dominions extended from the river Euphrates to the frontiers of Egypt. 1 Kings iv. 21. It was divided into twelve provinces, each under a particular officer. 1 Kings iv. 7—19. These were to supply the king with provisions for his household in rotation. The plan continued till after his death, when ten tribes revolted from his son Rehoboam, and formed themselves into a separate government, called the kingdom of Israel, which comprehended the northern and middle part of the country, having Samaria for its capital. The tribes of Benjamin and Judah remained faithful to the family of David. 1 Kings xii. 19—21.

Canaan fell successively into the hands of the Assyrians, Greeks, and Romans; and varied in its extent according to the nature of the government which it has either enjoyed or been compelled to acknowledge. The population, as might be expected, has undergone similar changes. From facts recorded in the second book of Samuel, we conclude with confidence that the enrolment, made under the direction of Joab, must have returned a gross population of five million, five hundred thousand. Hasty observers have pronounced, that a hilly country, destitute of great rivers, could not, even under the most skilful management, supply food for so many mouths. But this precipitate conclusion has been vigorously combated by the most experienced judges, who have taken pains to estimate the produce of a soil,

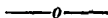
under the fertilizing influence of a sun almost tropical ; and of a well regulated irrigation, which the Syrians knew how to practice with the greatest success. The reports of the latest travellers confirm the accuracy of the picture drawn by Moses in Deut. viii. 7—9. Even in our day, remains are to be found of the walls which the ancient cultivators built to support the soil on the declivities of the mountains, the form of the cisterns, in which they collected rainwater, and traces of the canals, by which it was distributed over the fields. Besides they were almost exclusively occupied in agricultural pursuits : and it is well known that many of the original inhabitants were never expelled.



# PALESTINE

## IN THE

### TIME OF JESUS CHRIST.



THE Romans divided Palestine into five parts. Galilee, Samaria and Judea, west of the Jordan; Iturea and Perea, east of that river.

#### GALILEE.

This portion of the country comprised the tribes of Asher, Naphtali, Zebulun, and Issachar. By Josephus it is divided into Upper and Lower Galilee, the former lying to the north and the latter to the south.

*Upper Galilee* abounded in mountains, and from its being inhabited by numbers from other nations, was termed Galilee of the Gentiles. Is. ix. 1; Matt. iv. 15. Its chief cities were Sidon, Sarepta, Tyre, and Cesarea Philippi.

*Sidon* was a very ancient and celebrated port, the capital of the Phœnicians, founded by the eldest son of Canaan, from whom it derived its name. Joshua calls it "Sidon the Great." chap. xi. 8. It stands on the Mediterranean, in a fine level tract of country not far from the fountains of the Jordan, and was formerly a place of considerable trade and navigation. The harbour is now choked up with sand, and its commerce

small. The Sidonians were originally great shipwrights, and distinguished for hewing and polishing timber. 1 Kings v. 6. The gospel was early proclaimed here, and flourishing churches continued for many ages. After being lost and won in the Crusades, the Saracens finally made themselves masters of it A.D. 1289. Its present name is Saide, containing sixteen thousand inhabitants, and when viewed from a slight distance presents an imposing appearance, but the interior is wretched and gloomy.

*Sarepta* or *Zerephath*, situate midway between Sidon and Tyre, was the place where Elijah was supported by the widow's cruse of oil and barrel of meal during a grievous famine in Israel. 1 Kings xvii. 8—16. It is now a small village called Zarfa.

*Tyre*, a famous city of Phœnecia, built upon a peninsula which projects into the Mediterranean in the form of a mallet, twenty-four miles south from Sidon and thirty-two north from Ptolemais. Though less ancient than Sidon it soon rose above it, and became the richest mart in the known world. Joshua xix. 29. Its wealth and extensive commerce are delineated in the 26th, 27th, and 28th chapters of Ezekiel. It was the nursery of the arts and sciences, and inhabited, perhaps, by the most industrious and active people on the earth. From king Hiram, David obtained timber, gold, and workmen, for the building of the temple. In return, Solomon is supposed to have formed the curious cisterns which supplied the city with water. Awful judgments were denounced against the people for their idolatry and wickedness.

## PROPHECIES.

*Ezekiel* xxvi. 7.  
For saith the Lord  
God, behold I will  
bring on Tyrus  
Nebuchadnezzar,  
king of Babylon.

*Isaiah* xxiii. 17.  
And it shall come  
to pass, after the  
end of seventy  
years, that the  
Lord will visit  
Tyre.

## FULFILMENTS.

Old Tyre was taken by Nebuchadnezzar after a siege of thirteen years, B.C. 573, and he so utterly destroyed it that it has never since risen higher than a village.

At the expiration of seventy years, the Tyrians, who had taken shelter on an island seven hundred paces from the main land, built a famous city there under the name of Insular Tyre, and recovered their ancient wealth and splendour.

*Ezekiel xxvi. 3*

—5. Thus saith the Lord God, behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers. I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea. *Verse 21.* Though thou be sought for, yet shall thou never be found again

New Tyre was attacked by Alexander, B.C. 332, when he threw all the ruins of the continental city into the sea, and literally scraped her dust from her, to form an isthmus to facilitate his siege: succeeding in this enterprise, he took the city and burnt it. She soon regained her strength and dignity; and nineteen years after withstood *both* the fleets of Antigonus. But being successively captured by the Saracens, Christians, Mamelukes, and Turks, Tyre at last dwindled to a mere hamlet, containing only fifty or sixty poor families of fishermen, who dry their nets on its rocks and ruins.

Pococke observes, that not a vestige of this renowned emporium remains, and as it is a sandy shore, the face of every thing is changed.

*Cesarea Philippi*, originally known by the name of Paneas, from the worship of Pan, or from the mountain of Panium or Hermon, at the foot of which it stands, is twenty-four miles east by south from Tyre. It was first called Laish, or Lechem. Judges xviii. 29: and after it was subdued by the Danites, received the appellation of Dan. Herod Philip, the tetrarch, called it Cesarea, in honor of Tiberias Cesar, and Philippi from his own name, to distinguish it from the other Cesarea on the coast of the Mediterranean. The Evangelist Matthew referred to it, as having been visited by our Lord. Ch. xvi. 13. The present town has resumed the name of Paneas, and contains one hundred and fifty houses, inhabited mostly by Turks, with a few Greeks and Druses. The neighbourhood is very beautiful, richly wooded, and abounds with game.

*Lower Galilee*, which lay between the Mediterranean and the Lake of Gennesaret, was situated in a rich and fertile plain, having upwards of two hundred cities and towns. This country was honoured above all others with the Saviour's presence. Hither Joseph and Mary returned with him out of Egypt (Matt. ii. 22, 23 ; Luke ii. 39—51); and here he resided until his baptism by John. Matt. iii. 13 ; Luke iii. 21. After entering on his public ministry, so frequent were his visits to this province, that he was called a Galilean. Matt. xxvi. 69. Most, if not all, the apostles were natives of Galilee. Acts ii. 2. The mixture of population corrupted the dialect, and hence Peter's speech betrayed him. Mark xiv. 70. The following were its principal towns :

*Ptolemais*, a seaport on the Mediterranean, at the north angle of a bay, which extends three leagues, as far as the point of Mount Carmel. It is washed by the sea on the southern and western sides, and surrounded by triple walls ; called Ptolemais in honour of one of the Ptolemies, who siezed it B.C. 100, and beautified and adorned it. The Christian Crusaders, from whom it sustained several sieges, gave it the name of Acre, and was the last fortified place wrested from the Christians by the Turks. The city has a beautiful appearance when beheld from a distance, and is celebrated for the repulse given to Napoleon Bounaparte by the Turkish army under the command of Sir Sydney Smith, who, after a long and memorable conflict, compelled the French to retire with great loss, and ultimately to abandon Syria. It has since much increased, and contains forty thousand inhabitants, six christian churches, and one synagogue. The streets are very narrow. The port is notwithstanding one of the best on the coast, and its trade is considerable.

*Chorazin*, a small town on the western coast of the Sea of Galilee, a little to the east of Capernaum. It was one of those places where many of our Saviour's miracles were performed, and whose inhabitants he upbraided for their infidelity. Matt. xi. 21 ; Luke x. 13.

*Bethsaida*, literally a house of hunting or game, was probably situated on the north-west side of the Lake of Gennesaret, and supported itself by fishing. It was the residence of Philip, Andrew, Peter, and John. John i. 44. Philip the tetrarch enlarged and beautified it, and called it Julia, after the emperor's daughter. It was anathematized by Christ, and was one of the first places

ravaged by the Romans. Matt. xi. 21. The town is now called Batsida.

*Capernaum*, a city on the north-west corner of the Sea of Tiberias, not far from Bethsaida. It received its name from a clear fountain adjacent, and was the principal residence of the Messiah during the three years of his public ministry; it was hence called "his own city." Matt. ix. 1. Here he healed the nobleman's son. John iv. 47—54; Peter's wife's mother Matt. viii. 14; the centurion's servant Matt. v. 8—13, and the ruler's daughter Matt. ix. 18, &c. In its vicinity our Lord delivered his admirable sermon (Matt. v. vi, vii); and near it was the custom-house at which Matthew the publican was sitting when Jesus called him to the apostleship. Matt. ix. 1—9. At this time it was very flourishing by means of its fishery and commerce. Here the Jews had a synagogue (Mark i. 23; Luke iv. 33); and the christians a church. The town is now in ruins.

*Cana*, a small town six miles north-east from Nazareth, situated on a gentle eminence, where Christ performed his first recorded miracle. John ii. 1—11. Pilgrims generally halt at a well about a quarter of a mile from the place, supposing it to be the source of the water which was converted into wine. Walking among the ruins of Cana, large massy pots of stone are to be seen, answering to the description given by the evangelist, not preserved or exhibited as relics, but lying about disregarded by the inhabitants, as though they did not know their use. From their number and appearance it is quite evident that the practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country. Half of the people are christians of the oriental Greek church. The town contains about sixty houses. It was the birth-place of Nathaniel, and called Cana of Galilee to distinguish it from the other Canas. Josh. xvi. 9; chap. xix. 28.

*Nazareth*, an ancient city built partly in a valley, and partly on the declivity of a hill, fifty miles north from Jerusalem; resembling the figure of a cross, and enclosed by fifteen mountains that rise round it, like the edge of a shell, as if to guard it from intrusions. It is interesting as the dwelling-place of our Saviour for thirty years, whence he was called a Nazarene. Matt. ii. 23. At that time it was proverbial for wickedness. John i. 49.

A hill to the south of the town is pointed out, as the one from which the inhabitants attempted to precipitate him. Luke iv. 29. It is now a large village with a convent and two churches. The population is about 3000, principally Christians, who enjoy a degree of toleration, unknown, elsewhere in Syria. Pilgrims are here conducted to many places, that are reputed holy.

*Tiberias*, now *Tabaria*, stands on the western shore of the Lake of Genessaret, and was founded by Herod the Great, who made it the capital of Galilee. Jesus Christ fed five thousand persons with five barley loaves and two small fishes, in its suburbs. John vi. 1—23. The city afterwards became a celebrated seat of Jewish learning, having thirteen synagogues and a famous academy over which a succession of doctors presided, till the fourth century. Here was held the last session of the Sanhedrim, and here the Talmud was collected. The modern town is surrounded by mountains and extensive ruins, indicative of its former grandeur. It is occupied chiefly by Turks, and is extremely unhealthy, though its hot baths are much frequented.

*Nain*, eight miles south-east from Nazareth, and two south from Mount Tabor. It derived its name from the pleasantness of its situation. At its gates the Redeemer raised a widow's only son to life. Luke vii. 11—15. The place is now a small village, inhabited by Jews, Mohammedans, and Christians.

*Cesarea*, once *Strato's Tower*, is situated on the coast of the Mediterranean, at the mouth of a small river, and has a fine harbour, thirty miles south from Acre, and about twenty-five north from Joppa. Supposed by some to be the Hazor, mentioned in Josh. xi. 1. It was rebuilt by Herod the Great, and named *Cesarea*, in honor of Augustus Cesar, to whom it was dedicated. It was adorned with most splendid houses, and the temple of Cesar was erected by Herod, over against the mouth of the haven, in which was placed the statue of the Roman emperor. The city became the seat of government, while Judea was a Roman province (Acts xxiii. 33); and within the space of ten years, after laying the foundation, it rose from an obscure fortress, to be the most flourishing and celebrated place of all Syria. Here Peter was instrumental in the conversion of Cornelius and his kinsmen, the first-fruits of the Gentiles. Acts x. Here Herod was smitten of worms. Acts xii. 20—23; Philip, the Evan-

gelist resided. Acts xxi. 8, 9; Agabus foretold St. Paul's imprisonment. Acts xxi. 10, 11; and here the Apostle so admirably defended himself against the Jews and their orator, Tertullus. Acts xxiv. It was the birth-place of Eusebius, the historian, who was its bishop in the beginning of the fourth century. Cesarea was subject to frequent commotions between the Greeks, Romans and Jews; and in one day twenty thousand persons are said to have fallen. There is reason to believe, from a medal, still in existence, that Astarte was their tutelar goddess. At present this city is inhabited only by jackals and beasts of prey. Of its gorgeous palaces and temples, enriched with the choicest works of art, scarcely a trace can be discerned.

## SAMARIA.

This province received its name from its capital, and included the territory assigned to the Half-tribe of Manasseh and Ephraim. As it lay between Galilee on the north and Judea on the south; it was absolutely necessary for persons desirous of going expeditiously from one to the other, to pass through this country. John iv. 4. Salim, Enon, Samaria, Sychar, Antipatris, and Saron were its chief places.

*Salim* was a town to the south of Mount Hermon, forty miles north by east from Jerusalem.

*Enon*, literally, "*the place of waters*," was probably in the plain of Jordan, eight miles southward from Scythopolis or Bethshean. John iii. 23.

*Samaria*, and *Sychar* or *Shechem*. See Tribe of Ephraim.

*Antipatris*. A small town standing on the road from Jerusalem to Cesarea, in a very pleasant and fruitful valley, watered by many fine springs and rivulets. Josephus computes it to be seventeen miles from Joppa and forty-two from Jerusalem. It was originally called Caphar-Salma; but being rebuilt by Herod the Great it received the name of Antipatris, in honor of his father, Antipater. Hither St. Paul was sent by Claudius Lysias, to prevent his being slain by the Jews. Acts xxiii. 31. It has now disappeared.

*Saron*. The campagne or open country along the coast, extending from Cesarea to Joppa, usually mentioned in the Old Testament by the name of Sharon.

1 Chron. xxvii. 29. ; Cant. ii. 1. This region was extraordinarily fertile, and celebrated by the Jewish rabbins for its wines. There were two other places in Palestine of the same name, one between Mount Tabor and the Sea of Tiberias, the other in the country of Bashan. 1 Chron. v. 16. The term was proverbially applied to express great beauty and richness. Is. xxxv. 2. ; Lxv. 10. The miracle which Peter wrought at Lydda was the means of bringing the inhabitants of Saron to the knowledge of the truth. Acts ix. 35.

*Megiddo.* A city rebuilt by Solomon, near the great plain of Esdraelon (1 Kings ix. 15); remarkable for the death of Ahaziah and Josiah, kings of Judah. The mourning for Josiah was so great that the text in Zachariah xii. 11., afterwards expressed any deep sorrowing.

## JUDEA.

This was the most southerly and distinguished portion of Palestine, including the territories which belonged to the tribes of Dan, Benjamin, Judah and Simeon ; and had Jerusalem for its capital. The following were its chief cities and towns :—

*Joppa.* One of the most ancient seaports in the world, forty miles west, north-west from Jerusalem. It occupied a very considerable place in sacred history. Hither Solomon ordered the materials for the temple to be brought by sea from Mount Libanus, previous to their conveyance by land to the holy city. 2 Chron. ii. 16. Ezra used it for a similar purpose. chap. iii. 7. The prophet Jonah embarked hence for Tarshish 862 years before the Christian era, chap. i. 3. It received the gospel soon after Christ's ascension, and was the spot where Peter raised Tabitha to life. Acts ix. 36—40. The name of the present town is Jaffa, built on a promontory, rising to the height of one hundred and fifty feet above the level of the sea, and offering on all sides picturesque and varied prospects. The houses are small, and the streets narrow, uneven, and dirty. The environs are appropriated to extensive gardens, which produce various kinds of delicious fruit, water melons in particular, celebrated all over the Levant for their superior flavour. The town was laid waste in the cru-



sades, and afterwards destroyed by an earthquake ; was taken by Bounaparte in 1797, and retained forty days. It now carries on a considerable trade in soap and rice, and has a population of between four and five thousand, of whom the greater part are Turks and Arabs ; the Christians amounting to only six hundred, consisting of Roman Catholics, Greeks, Maronites, and Armenians.

*Ephraim*, a considerable city eight miles north from Jerusalem, to which Jesus retired after he had raised Lazarus from the dead. John xi. 54.

*Lydda*, or *Lod*. A large village on the road from Jerusalem to Joppa, eminent for its schools of learned Jews. It was called by the Greeks, Diospolis, or city of Jupiter. In this place Peter healed a man who had been afflicted with the palsy eight years. Acts ix. 32. Since the Crusades, the Christians have named it Saint George, in honour of one of their number who suffered martyrdom here.

*Arimathea*. A town thirty-six miles from Jerusalem, the residence of Joseph the counsellor. Matt. xxvii. 57. It is now called Ramla, having five thousand inhabitants, chiefly occupied in Agricultural pursuits, for which the surrounding country is highly favorable, abounding in vineyards, olives and dates.

*Bethany*, was situated on the retired and shady side of Mount Olivet, two miles eastward from Jerusalem on the way to Jericho. It was the dwelling-place of Lazarus and his sisters, and the scene of his miraculous resurrection. John xi. 1—44. It is now a miserable little village consisting of thirty or forty mud hovels, inhabited by Mohammedans ; for whose use there is a neat little mosque, standing on an eminence. The ruins of a sort of castle are shewn as the house of Lazarus, and a grotto as his tomb : also the house of Simeon the leper, of Mary Magdalene, and of Martha ; likewise the tree which our Lord cursed. The cultivation around Bethany is much neglected though pleasant and romantic.

*Bethphage*, the house of figs. A small village at the foot of Mount Olivet, between Bethany and Jerusalem, famed for being the place from which the Saviour obtained an ass to accomplish his meek and lowly triumph. Matt. xxi. 1. The name was derived from the abundance of figs which the country produced.

*Azotus*, the Greek name for Ashdod. A considerable seaport in the country of the Philistines, twelve miles

south-west from Ekron, and thirty north from Gaza. It stands on the summit of a hill, which is partly surrounded by a pleasant plain. Hither the ark of God was sent when taken from the Israelites. 1 Sam. v. 1—4. Uzziah, king of Judah, demolished its walls, and erected watch-towers in their stead. 2 Chron. xxvi. 6. Herodotus reports, that Psammeticus, king of Egypt, besieged it twenty-nine years, which is the longest siege any fortress ever sustained. Is. xx. 1. It was subsequently ravaged by the troops of Nebuchadnezzar; the forces of Alexander, and Jonathan the Jewish Maccabee, who reduced it to ashes. The town was soon rebuilt; and Philip the Evangelist was carried here by the Spirit of God after he had baptized the Eunuch. Acts viii. 40.

Dr. Wittman describes the place at present as being entered by two small gates, and containing a handsome mosque, and minaret, with several scattered fragments of columns, capitals, &c.

*Emmaus*, a village about three-score furlongs, or between seven and eight miles north-west from Jerusalem, where our Lord made himself known to two of his disciples on the evening after his resurrection. Luke xxiv. 13—32. The medicinal virtue of its hot wells was supposed to have arisen from Christ washing his feet in them. Julian the apostate, from hatred to the Saviour, caused them to be stopped. It is said that a church was built on the spot where the house of Cleopas stood. Two other places in Palestine bore the same name, one fifteen miles further in the same direction, and the other near the south end of the Lake of Tiberias.

*Rama*. Situate a few miles north from Jerusalem. Near it Rachel was buried, and the prophet Jeremiah, by a beautiful figure of poetry, represents her as coming out of her grave, to weep over her captive children, the fallen destiny of Israel, and the calamities about to come upon the land. Jer. xxxi. 15. Saint Matthew applied the language of this passage, in illustration of the mourning occasioned by the massacre of the infants at Bethlehem under the cruel tyrant Herod. Matt. ii. 18. Oriental geographers speak of Rama as having formerly been the metropolis of the Holy Land, and Mr. Buckingham tells us, that every appearance of its ruins, even now confirm the opinion that it was once a considerable city. Its lying immediately in the high road from Joppa to Jerusalem made it necessarily a place of great resort,

and the fruitfulness of the country constituted it equally important as a military station or depot for supplies. The town in its present state is about the size of Jaffa, though not so densely populated. The style of building is that of high square houses, with flattened domes at the top. Some of the old terraced roofs are fenced with raised walls, in which are seen pyramidal earthenware pipes to give air and light without destroying their strength. The inhabitants are estimated at little more than five thousand persons, one third of whom are Christians of the Greek and Catholic communion, and the remainder Mohammedans. Their principal occupation is husbandry, and their staple commodities, corn, olives, oil and cotton. The manufactures of the town are soap and cloth. There are some remains of noble subterraneous cisterns in its vicinity intended to serve, in time of war, as reservoirs for water. Rama was the scene of Samuel's birth, 1 Sam. i. 1.; life, chap. ix. 18.; and death, chap. x. 1.; for which reason it is now called by the Arabs Samuele.

*Bethlehem*, the birth-place of Christ, Matt. ii. 1.; Luke ii. 6.; was a small town, on a rising ground in the midst of hills and vales, six miles south from Jerusalem, and styled Ephratah, from its founder; The City of David, because he was born and educated there, 1 Sam. xvi. 1—18.; and Bethlehem of Judea, to distinguish it from another town in Lower Galilee. Josh. xix. 15. The soil is noted for its fertility, and only requires cultivation, to render it, what the name Bethlehem imports, "house of bread." Travellers have often spoken of the vines, figs and olives, which grow in great luxuriance, between the clefts of the rocks. It now contains nearly two hundred houses, and from one thousand to fifteen hundred Christians and Mohammedans, who chiefly support themselves by making beads; carving shells; manufacturing tables and crucifixes; all of which are eagerly purchased by the pilgrims. There is a church, built by the mother of Constantine, and beneath it a subterranean chapel, lighted by thirty-two lamps, supposed to occupy the spot where the stable stood, in which the Son of God became incarnate. Various other places, such as the manger, which he had for his cradle;—the grotto in which he and his mother were concealed from the rage of Herod, before their departure for Egypt—the fields where the angels appeared to the shepherds, and the sepulchre of the slaughtered innocents, are ex-

hibited by the monks as curiosities. Though reliance cannot be placed on such tradition, yet Bethlehem is one of the most interesting towns mentioned in history. Jacob stayed here some time, to erect a monument to Rachel; and it was the residence of Naomi, Ruth, Boaz, Jesse, David, and Zerubbabel. Thus, places, which from their smallness are entitled to little notice, often give birth to individuals, who by their wisdom, uprightness and heroism, become the benefactors of the world. The country to the south of Bethlehem is called in the New Testament, The Hill Country of Judea.

*Gaza*, one of the five cities of the Philistines, sixty miles south-west from Jerusalem, somewhat elevated, and commanding a beautiful prospect. Samson carried away its gates, with their posts, to the top of a hill, and afterwards pulled down the house of their god, burying himself, and a vast concourse of his enemies, beneath the crumbling edifice. Judges xvi. 1—31. It was desolated by Alexander the Great, agreeably to the prediction of Zephaniah; Chap. ii. 4. Another town was built by Gabinius, two miles and a half distant, near the sea, and is mentioned by St. Luke as *Gaza*, which is called desert, to distinguish it from one in the country of Samaria. In 1823, the American missionaries, Fisk and King, found *Gaza* exhibiting a neat appearance, and containing about five thousand inhabitants.

---

## THE COUNTRY EAST OF JORDAN.

In modern times, this portion of the Holy Land has been divided into two districts, *Iturea*, and *Perea*: the former to the north, and the latter to the south.

### CITIES OF ITUREA.

*Daʿmanutha*. St. Matthew says, that Christ came into the coast of Magdala, chap. xv. 39.; the parallel passage in Mark viii. 10. states, that he went into the parts of

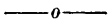
Dalmanutha. Magdala was a territory on the banks of Gadara, reaching to the bridge above Jordan, and Dalmanutha its principal town, or capital.

*Gadara*, a celebrated city of the Decapolis, eight miles eastward of the Lake Tiberias, under heathen jurisdiction, on which account it was probably destroyed by the Jews. Pompey rebuilt it, in favour of Demetrius Gadarensis, his manumitted servant. The inhabitants fed vast numbers of swine, which they sold to the Gentiles. Matt. viii. 32—34.; Mark v.; Luke viii. 26. &c. This city and its villages lay within the region of the Gergasenes. Matt. viii. 28. It was burnt by the Romans, and is now in ruins, bearing the name of Oomkais.

## CITIES OF PEREA.

*Bethabara*, “the house of passage,” is thought to be the place where the Israelites passed the river Jordan, under Joshua; and where John baptized. John i. 28. Nearly all the ancient manuscripts and versions read Bethany, which is undoubtedly correct, as there was a town so called beyond Jordan, opposite Jericho. Origen not knowing of this second Bethany altered the reading to Bethabara.

*Mackherus*, a strong fortress, erected to check the incursions of the plundering Arabs. Though not specified by name in the New Testament, it is memorable as the place, where John the Baptist was put to death. Matt. xiv. 3—12.



## MOUNTAINS OF PALESTINE.

### LEBANON.

Lebanon is a long chain of limestone mountains, extending from near the coast of the Mediterranean, on

hibited by the monks as curiosities. Though reliance cannot be placed on such tradition, yet Bethlehem is one of the most interesting towns mentioned in history. Jacob stayed here some time, to erect a monument to Rachel; and it was the residence of Naomi, Ruth, Boaz, Jesse, David, and Zerubbabel. Thus, places, which from their smallness are entitled to little notice, often give birth to individuals, who by their wisdom, uprightness and heroism, become the benefactors of the world. The country to the south of Bethlehem is called in the New Testament, The Hill Country of Judea.

*Gaza*, one of the five cities of the Philistines, sixty miles south-west from Jerusalem, somewhat elevated, and commanding a beautiful prospect. Samson carried away its gates, with their posts, to the top of a hill, and afterwards pulled down the house of their god, burying himself, and a vast concourse of his enemies, beneath the crumbling edifice. Judges xvi. 1—31. It was desolated by Alexander the Great, agreeably to the prediction of Zephaniah; Chap. ii. 4. Another town was built by Gabinius, two miles and a half distant, near the sea, and is mentioned by St. Luke as Gaza, which is called desert, to distinguish it from one in the country of Samaria. In 1823, the American missionaries, Fisk and King, found Gaza exhibiting a neat appearance, and containing about five thousand inhabitants.

---

## THE COUNTRY EAST OF JORDAN.

In modern times, this portion of the Holy Land has been divided into two districts, Iturea, and Perea: the former to the north, and the latter to the south.

### CITIES OF ITUREA.

*Dalmanutha*. St. Matthew says, that Christ came into the coast of Magdala, chap. xv. 39.; the parallel passage in Mark viii. 10. states, that he went into the parts of

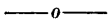
Dalmanutha. Magdala was a territory on the banks of Gadara, reaching to the bridge above Jordan, and Dalmanutha its principal town, or capital.

*Gadara*, a celebrated city of the Decapolis, eight miles eastward of the Lake Tiberias, under heathen jurisdiction, on which account it was probably destroyed by the Jews. Pompey rebuilt it, in favour of Demetrius Gadarensis, his manumitted servant. The inhabitants fed vast numbers of swine, which they sold to the Gentiles. Matt. viii. 32—34.; Mark v.; Luke viii. 26. &c. This city and its villages lay within the region of the Gergasenes. Matt. viii. 28. It was burnt by the Romans, and is now in ruins, bearing the name of Oomkais.

## CITIES OF PEREA.

*Bethabara*, “the house of passage,” is thought to be the place where the Israelites passed the river Jordan, under Joshua; and where John baptized. John i. 28. Nearly all the ancient manuscripts and versions read Bethany, which is undoubtedly correct, as there was a town so called beyond Jordan, opposite Jericho. Origen not knowing of this second Bethany altered the reading to Bethabara.

*Mackherus*, a strong fortress, erected to check the incursions of the plundering Arabs. Though not specified by name in the New Testament, it is memorable as the place, where John the Baptist was put to death. Matt. xiv. 3—12.



## MOUNTAINS OF PALESTINE.

### LEBANON.

Lebanon is a long chain of limestone mountains, extending from near the coast of the Mediterranean, on

the west, to the plains of Damascus, on the east, and forming the extreme northern boundary of the Holy Land. It is divided into two principal ridges, running parallel to each other in a north, north-east direction. The most westerly is known by the name of Libanus, and the easterly one Anti-libanus. The loftiest summits are computed to be fifteen hundred, or, sixteen hundred fathoms in height, and are seen from a considerable distance. They are by no means barren; but nearly all well cultivated and peopled; watered by numerous springs, rivulets, and streams, which diffuse on all sides a salubrious freshness and astonishing fertility. Song iv. 11—15. Vineyards and plantations of mulberry, olive and fig trees grow on terraces, formed by loose stones piled up, so as to prevent the earth from being washed away by the rains. The soil of the declivities and hollows is most excellent, and its wine appears to have been highly prized, throughout the kingdom of Israel. Hosea xiv. 7. The cedar forest, which is about a mile in circumference, is situated in a semi-circular hollow, near the base of one of the most towering mountains; but in so elevated a station, that even in the summer months, the trees are imbedded in snow. Jer. xviii. 14. They are renowned for their age and size, and are frequently the subjects of scripture allusion. 1 Kings, xiv. 33; Ps. lxxx. 10; xcii. 12, &c. &c. They arrive at maturity in three centuries, and terminate their vegetable life in less than one thousand years. The Rev. H. Maundrell states, that in his time, some of them were so prodigiously large, that the one he measured was twelve yards and six inches round, and thirty-seven yards in the spread of the boughs. These trees formerly contributed towards the erection of Solomon's temple, and a variety of other structures in Canaan, Phenicia and Syria. 1 Kings, vi. 36. The Chaldeans also cut down vast numbers, to be employed in their sieges. Isaiah xiv. 8. Its wood is of a beautiful brown color; possesses a fragrant smell, and a fine grain; distills a useful gum, and its juice is said to preserve dead bodies from corruption. The Jews used it, in the cleansing of lepers. Lev. xiv. 4. and in the water of purification. Numb. xvi. 6. Only a few large cedars now remain, and their gradual diminution may be seen, from the testimony of travellers, as arranged in the following tabular view:—



Anno Domini.		No.		Authority.
1550	....	28	....	Belloni
1557	....	24	....	Rauwolf
1660	....	23	....	Dandini
1675	....	22	....	Thevenot
1696	....	16	....	Maundrell
1810	....	12	....	Burckhardt
1818	....	7	....	Dr. Richardson
1832	....	7	....	Lamartine.

The time cannot be far distant when the last of these venerable survivors of by-gone generations shall have fallen; but the grove of younger trees, amounting to about three hundred and fifty, though presenting no specimens of equal grandeur, will still claim a visit from the traveller, as being not less entitled to the hereditary honours of the cedars of Lebanon. Every view that can be taken of them, whether the vast extent of their shade, perpetual verdure, enormous girth, varied form, or their undecaying nature—all conspire to render them emblems of immortality, objects of curiosity, and subjects of admiration. The walnut, the oak, the pine, and the cypress are found indigenous on this range, each occupying successively elevated positions, till the cypress is seen on the very confines of vegetation; not growing in a spiral form, according to its natural tendency, but nipped by the cold, resembles small oaks.—Nothing is wanted but the protection of an efficient and just government, and the light of the pure gospel, to convert these Syrian Alps into the garden of God. Ezek. xxxi. 8.

## HERMON.

The most elevated summit in the range of Anti-libanus. The Sidonians called it Sirion; the Amorites Shenir (Deut. iii. 9); the Chaldee Targumist, Toor-talga, "the mountain of snow;" and Jerome informs us, that in the summer months the snow used to be carried thence to Tyre, to cool their wines. Travellers have observed that very fine and copious dews fall on it, far beyond what the inhabitants of any northern climate can possibly conceive. Maundrell says, "we were sufficiently instructed by experience, what the holy psalmist meant

by the dew of Hermon, our tents being as wet as if it had rained all night." Pococke thinks that the lower part of the mount bore the name of Sion. Deut. iv. 48. If this be correct, the psalmist's allusion (Ps. cxxxiii. 3) is extremely beautiful. He uses the metaphor of the precious ointment, poured upon the head of Aaron, which ran down to the skirts of his garment, as a parallel figure with the dew of Hermon, which descend upon the hill of Zion. There was another Mount Hermon, west of Jordan, not far from Tabor.

### CARMEL.

The scene of the controversy, between Elijah, and four hundred and fifty prophets of Baal. 1 Kings, xviii. 19—40. It forms a range of mountains extending southward from the Bay of Acre as far as Cesarea. Below on one side roars the sea and bounds the view; on the other the eye stretches over the brook, Kisha, into the spacious plain of Esdraelon, where Mount Tabor is seen in the distance, and still nearer the little town of Nazareth, while the lake of Gennesaret glimmers farther beyond in the blue horizon; and to the north we behold the mountains of Lebanon, with their cloud-capped summits. The excellency of Carmel has passed away. Josh. xxxv. 2. The curse denounced by Amos has fallen upon it; and it is chiefly remarkable, as a mass of barren and desolate rocks. The sides are indeed graced by some native cedars, and even the brambles are still intermingled with wild vines and olives denoting its more careful cultivation; but there are no longer any rich pastures to render it the habitation of shepherds, or to justify its comparison to the glory of Libanus. It owes all the interest, which can be claimed for a spot so sacred in the recollection of divine manifestation to its name, and prominent situation as a sentinel on the coast of the Holy Land. Volney describes the hill as a flattened cone, two thousand feet above the level of the sea. On this magnificent top, renowned of old for its fertility, stands a christian monastery, and a Turkish mosque, beside many subterranean chapels, caverns and grottoes, appropriated to religion. It enjoys a pure and enliven-

ing atmosphere, while the lower grounds of Samaria and Galilee are obscured by the densest fogs.

There was a city known by the name of Carmel, in the tribe of Judah. Josh. xv. 55 ; 1 Sam. xxv. 2.

## BEATITUDES.

The Mount of the Beatitudes, where our Lord delivered the discourse contained in the fifth, sixth and seventh chapters of St. Matthew's gospel, is an elevation of from two hundred to three hundred feet above the surrounding plain ; situate to the north of Tabor. In its immediate vicinity is the city of Saphat, supposed to be the ancient Bethulia, which stands on a very conspicuous mount : perhaps the Redeemer pointed to it, when he said to his disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. v. 14.

## TABOR.

*Mount Tor, or Tabor*, rises in solitary majesty from the plain of Esdraelon, six miles from Nazareth. Its appearance has been described by some authors, as that of a half sphere, while to others it suggests the idea of a cone with the top struck off. Most travellers unite in the opinion, that it is a league in height, and though rugged and precipitous, may be ascended on horseback without dismounting, by making several circuits round it. On the summit is an oval plain, about a quarter of a mile in length, and a furlong in breadth, enclosed by trees on all sides, except the south, and covered with a bed of rich and fertile soil. Having been anciently surrounded with walls and trenches, there are still remains of considerable fortifications. Burckhardt says, "A thick wall, constructed of large stones, may be traced quite round the top, on several parts of which are relics of bastions ; the area too is overspread with ruins of stone dwellings, built with great solidity." Here Barak was encamped, when, at the request of Deborah, he descended with ten thousand men and discomfited the host of Sisera.

Judges iv. But this mountain derives its greatest celebrity from having been the scene of Christ's transfiguration. Matt. xvii. 1—13; Mark ix. 2—13; Luke ix. 28—36. Within the precincts of a strong castle, on the eastern part of the hill, is a grotto, in which are three altars, in memory of the three tabernacles that St. Peter proposed to build, and where the Latin friars always perform mass on the anniversary of that event. The prospects from the summit of Tabor are singularly delightful and extensive. On the north-west you discern, in the distance, the noble expanse of the Mediterranean; all around you see the spacious and beautiful plains of Esdraelon and Galilee; a few points to the north appears the Mount of Beatitudes; still farther, in the same direction, the towering range of Lebanon; due east you discover the Sea of Tiberias, distant about one day's journey; turning a little southward you have in view the high mountains of Gilboa, so fatal to Saul and his sons; direct south the hills of Samaria, and Carmel in the west.

Pococke assures us, that it is one of the finest hills he ever beheld, producing excellent herbage, and most beautifully adorned with groves and clumps of trees; the ground being universally enamelled with a variety of plants and flowers.

### GILBOA.

A lengthened ridge of mountains north-west of Scythopolis, rising in peaks about eight hundred feet above the level of the road, one thousand above the Jordan, and one thousand two hundred feet above the level of the sea. It is rendered memorable by a sanguinary battle, fought between the Israelites and Philistines, in which Saul and Jonathan were slain. 1 Sam. xxxi. A little withered grass and a few scanty shrubs, dispersed in different places, constitute the whole of its produce. 2 Sam. i. 21. The natives still call it Djebel Gilboa.

### EBAL AND GERIZIM.

These two hills run parallel with each other from east

to west, very similar in their height, length and figure, and are separated by a beautiful valley, two hundred paces in width. There is a kind of sublime horror, in the lofty, craggy and barren aspect of these mountains, which seem to face each other with an air of defiance, especially as they stand contrasted with the rich valley beneath, where the city Shechem or Nablous appears to be imbedded in green gardens, and extensive olive-grounds, rendered more verdant by the lengthened periods of shade, which they enjoy from the hills on each side. God charged the Hebrews, that after they had crossed the Jordan, six of their tribes should be stationed on Ebal, and six on Gerizim; the former, to denounce curses against the refractory and rebellious; and the latter, to pronounce blessings on such as were obedient. Deut. xi. 29; chap. xxvii. 12, 13. Gerizim is not wholly without cultivation; but no vestiges of buildings are to be found.

#### GAASH.

A hill of Samaria, near which stood Timnath-serah, the place where Joshua was buried. Josh. xxiv. 30. His sepulchre was shewn in the days of Eusebius and Jerome.

#### OLIVET.

The mount of Olives is celebrated in the sacred records of the Old and New Testaments. It rises on the east of Jerusalem, in three peaks, stretching from north to south, and is separated from it by the valley of Jehosaphat, and the brook Kidron. The northerly point is the most lofty:—from the central the Saviour ascended to heaven, and on the south summit, Solomon built temples to his wives' idols; whence it was called *The Mount of Corruption*. From the most elevated part the eye commands a view as far as the Dead Sea, and the mountains beyond Jordan. None, acquainted with the word of God, can stand on this sacred eminence without perceiving the boundless field which opens for contemplating the wisdom and goodness of the Omnipotent Creator of all things. On the descent of this mountain, the Redeemer of the

human race stood, when he beheld Jerusalem like a map under his feet, and wept over it; here he delivered his prediction concerning the downfall of the city, Luke xix. 41—44.; and the army of Titus encamped upon the very spot where its destruction had been foretold. It is a curious and interesting fact, that, during a period of little more than two thousand years, Hebrews, Assyrians, Romans, Moslems, and Christians have been successively in possession of the rocky mountains of Palestine; yet the olive still maintains its paternal soil, and is found at this day growing in patches, on the same spot that was called by the Jews, Mount Olivet, eleven centuries before the Christian era.

An earthquake rent the mount in the time of Uzziah, and rolled one half of it nearly four furlongs upon the highway, and royal gardens. Travellers are shewn a great number of arched vaults, or grottoes underground, which are said to be the sepulchres of the prophets, and the cells of the apostles.

### CALVARY, OR GOLGOTHA.

“The place of a skull,” probably so called, from its spherical shape: or, from its having been appropriated to public executions; similar to the *Gemoniæ Scalæ* at Rome. It was a small hill to the west of Jerusalem, where Christ was crucified. The spot where he was nailed to the cross, the hole into which the end of it was fixed, and the rent in the rock are still shewn. All these are covered with marble, perforated in the proper places, so that they may be seen and touched. Near at hand a cross is erected, on an elevated part of the ground, and a wooden body stretched upon it, in the attitude of suffering. The Saviour was buried in an adjacent garden: and over his sepulchre, Helena, the mother of Constantine, built, in A. D. 330, a magnificent church, which is still visited by superstitious pilgrims, with great ceremony and pretence of devotion.

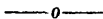
### GILEAD.

The mountains of Gilead are situated beyond the Jor-

dan, and extend from Anti-libanus southward into Arabia Petrea. The northern part of this range, known by the name of Bashan, was celebrated for its stately oaks, which in ancient times supplied the Tyrians with oars. Ezek. xxvii. 6. These groves were the scenes of idolatry, on account of the grateful shelter which they afforded to the worshippers. The prophet Ezekiel alludes to them in chap. vi. 13. The soil was most luxuriantly fertile, supporting numerous herds of cattle. Deut. xxxii. 14.; Ps. xxii. 12.; Ezek. xxxviii. 18.; Amos iv. 1.

The middle part of the ridge was more strictly termed Gilead, and was famous for the best balm. Jer. viii. 22.; xli. 11. The hair of the goats that browsed on these mountains appears from Cant. iv. 1., to have been as fine as that of the oriental goat, which resembles the most delicate silk, and is often employed for the manufacture of muffs. The southern portion of the chain constituted the Mountains of Abarim, conjectured to have derived their name from the passes between the hills of which Pisgah and Nebo are the most elevated, commanding a view of the whole country of Palestine. Deut. i. 27.; xxxii. 48—50.; xxxiv. 1, 2, 3.

The mountains of Canaan were formerly, places of refuge to the inhabitants when defeated in war, (Gen. xiv 10.) and are still resorted to for the same purpose. The rocky summits found on many of them appear to have been used as altars to Jehovah, and also to heathen gods. Is. lvii. 7. Their situation in desert places, and the shadow they project, furnished the Prophet Isaiah with a sublime and pleasing image of the security and enjoyment to be realized under the reign of Messiah. Is. xxxii. 1.



## VALLEYS OF PALESTINE.

### ZABULON.

The Vale of Zabulon divides the village of Emmaus from the ridge of hills, which look down on Acre, and

the shores of the Great Sea. This delightful valley appears everywhere covered with spontaneous vegetation, flourishing in the wildest exuberance. The scenery is described by Dr. Clarke, as not less beautiful than that of the rich valleys upon the south of the Crimea. It reminded him of the finest parts of Kent and Surrey. The prickly pear, which grows to a prodigious size in the Holy Land, sprouts luxuriantly among the rocks, displaying its gaudy yellow blossoms, and promising abundance of delicious cooling fruit. On either side of the road the ruins of fortified places exercise the ingenuity of the antiquarian traveller, who endeavours, through the mist of tradition and the perplexing obscurity of modern names to identify towns, which make a figure in Jewish and Roman history.

All remains of the strong city of Zabulon, called by Josephus "The city of men" have disappeared; and its admirable beauty rivalling that of Tyre, Sidon and Berytus, is now sought for in vain among Arab huts and scattered stones.

## JORDAN.

Little is said in the scripture respecting the extensive valley of the Jordan, between Tiberias and Jericho. It is enclosed by bare and lofty mountains; and from its luxuriance being watered throughout by the river, must anciently have been thickly populated. Were it now possessed by an industrious and cultivated people, especially in so favourable a climate, it would present one of the richest and loveliest scenes that nature contains.

## REPHAIM.

The Valley of the Rephaim or Giant's Valley, was so named from its gigantic inhabitants; and situate on the confines of the territories assigned to Judah and Benjamin. It was rendered famous by the numerous battles fought between the Philistines and the Jews, under David and his successors. 2 Sam. v. 18—22; xxiii. 13.



1 Chron. xi. 15.; xiv. 9. In the time of the Prophet Isaiah, it appears to have produced abundant harvests, (Is. xvii. 5.) but is now stony, and scantily furnished with patches of light red soil.

### JEHOSHAPHAT.

This Valley stretches between the eastern walls of the city, Jerusalem, and the mount of Olives, containing a great variety of objects, to which allusion is made in the sacred writings. It was sometimes called the King's Dale, from reference to an event recorded in the history of Abraham, (Gen. xiv. 17.; 2 Sam. xviii. 18.) and was afterwards distinguished by the name of Jehoshaphat, because that sovereign erected in it, a magnificent tomb, The vale was extremely narrow, and always used as a burying-place by the Jews. There you meet with monuments of the most remote, as well as modern ages. Thither the descendants of Jacob resort from the four quarters of the globe to yield up their breath ; and a foreigner sells to them for its weight in gold, a scanty spot of earth to cover their remains, in the land of their forefathers. It still exhibits a very desolate appearance. The name denotes "the judgment of the Lord," and is probably the same place which St. John calls Armageddon. Rev. xvi. 16. There is a bridge of a single arch at the bottom of the valley, thrown across the channel of the brook Kedron.

### HINNOM.

The valley of Hinnom is to the south of Jerusalem, well known for the inhuman, barbarous, and idolatrous worship paid to Moloch. 2 Kings xvi. 3 ; xxiii. 10 ; 2 Chron. xxviii. 3. Jewish writers inform us, that the idol was made of brass, adorned with a royal crown, having the head of a calf, and his arms extended in the attitude of embracing. When children were offered to him, the statue was heated within by a great fire, and as soon as it was burning hot, the miserable victim was placed in his arms, and immediately consumed. In order

that the cries of the child might not be heard, a great noise was made with musical instruments and drums called *Toph*: and hence the common name of the place was *Tophet*. Jer. vii. 31, 32. After the return of the Jews from captivity, this place was held in such abhorrence, that, by the example of Josiah, (2 Kings, xxiii. 10.) it was made the receptacle of all the dead carcases and filth of the city, and was frequently used for public executions. It became, therefore, extremely offensive; the sight was terrific; the air was polluted and pestilential, and to preserve it at all pure it was necessary to keep fires continually burning. These lurid fires, blazing day and night, rendered it one of the most appalling and terrific objects with which a Jew was acquainted. It was called the *Gehenna of fire*, and was the image often employed by Christ to denote the future punishment of the wicked. Matt. v. 22.

### ELAH.

Three miles from Bethlehem, on the road to Jaffa, lies the Terebinthine Vale, or valley of Elah, renowned for nineteen centuries as the field of victory, gained by the youthful David over the uncircumcised champion of the Philistines. 1 Sam. xvii. 2, 3. Nothing has yet occurred to alter the appearance of the country; the small stream from which David selected five smooth stones still runs through from east to west. Dr. Richardson saw part of the valley undergoing the process of the plough, which was drawn by a couple of oxen, and the remainder sustaining a crop. On the north side is a well under the bank, with a few olive trees above, said to mark the spot of the shepherd's triumph over his boasting antagonist. It is probable that Saul and his men occupied the side nearest to Jerusalem, on which the ground is highest and most rugged.

### BERACHAH.

The valley of blessing, in the tribe of Judah, in the

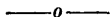
wilderness of Tekoah. The signal victory which God granted to pious Jehoshaphat over the combined forces of the Moabites, Edomites, and Ammonites, supplied it with this name. 2 Chron. xx. 26.

## BOCHIM

Or the valley of *weeping*, was thus denominated from the universal mourning of the Israelites, on account of the denunciations there made against them, for their disobedience to the divine command, in not destroying the Canaanites. Judges II. 5.

## SALT.

The Vale of Salt is supposed to have been in the Land of Edom, eastward of the Dead Sea, between Tadmor and Bozrah. Here both David and Amaziah discomfited the Edomites. 2 Sam. VIII. 13; 2 Kings XIV. 7. Maundrell speaks of another valley of this kind in the Land of Judea.



## PLAINS OF PALESTINE.

### ESDRAELON.

The Plain of Jezreel, or Esdraelon, called by way of eminence the Great Plain, the Galilean plain, and the Field of Megiddon, is fifteen miles square, in the most fertile district of Canaan, extending from Mount Carmel to the Sea of Tiberias. In all ages it appears to have been distinguished as a theatre for local war. The sacred historian recounts, that it was on this spot the hosts of Sisera fell upon the edge of the sword before Barak,

who came down upon them like a torrent from Tabor with an overwhelming army. Judges iv. 13—16; v. 19. Here Josiah, king of Judah, fought in disguise against Necho, king of Egypt, and fell by the arrows of his antagonist (2 Kings xxiii. 29); the lamentations for whose death became an ordinance in Israel. 2 Chron. xxxv. 24, 25. Here also Nebuchadnezzar and Napoleon Bonaparte made it alike the scene of their conflicts. Warriors out of every nation under heaven have pitched their tents in it, and have beheld their various banners wet with the dews of Tabor and Hermon. This plain is enclosed on all sides by mountains; not a house or tree is to be discovered, yet the whole appears to be cultivated. It now bears the name of Fooli, and has been celebrated in modern times by the victory which Murat gained over the Mamelukes and Arabs, in their attempt to relieve Acre, in April, 1799

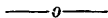
## MEDITERRANEAN.

The tract of country lying between Gaza and Carmel was termed the Plain of the Mediterranean. The district north of Joppa was called Saron or Sharon. The other portion was simply denominated *The Plain*, and contained the five principal cities of the Philistine satrapies, Ascalon, Gath, Gaza, Ekron, and Azotus or Asludod.

## JERICH0.

The plains of Jericho, comprised a part of the Country in the vicinity of the Jordan. Rae Wilson observes; "No language of the most eloquent writer can give a proper description of that mournful devastation, which reigns in this devoted region, or express that solemn horror, which the scene is so much calculated to inspire. This particular country must be visited in order to be believed to be as it really is, strikingly monumental of the tremendous wrath of Almighty God, and held up as an everlasting warning to mankind. On the whole a vast wilderness, frightful sterility, and the strange apparitional form of the moving sands, are sufficient, without any

extravagant fiction and chimeras of the imagination, to impress a beholder with most profound sentiments of religious awe, and the dreadful power of an avenging Deity." It was on this plain that the brazen utensils and vessels were made for the use of the splendid temple at Jerusalem. 2 Chron. iv. 17, 18. "Here also," says R. Wilson, "the Redeemer placed his sacred steps when he proclaimed his doctrine; and as I entered Jericho, when the glorious sun was going down, other remarkable events recorded in scripture occurred to my mind, especially of the crowd which followed after him, when he entered and proclaimed salvation in the house of the rich man." Luke xix. 2—9.



## LAKES OF PALESTINE.

### LAKE MEROM.

The waters of Merom constitute the most northerly of the three lakes supplied by the Jordan. According to Josephus, and others, it is seven miles in length and four in breadth, now called Lake Julius. In the summer it is nearly dry: the marsh is covered with reeds and shrubs, and the neighbourhood is infested with wild beasts from the mountains.

### LAKE TIBERIAS.

The lake of Tiberias, also called the sea of Galilee and the lake of Cinnereth, Numb. xxiv. 11., and Gennesaret Luke v. 1., is computed to be between seventeen and eighteen miles in length, and from five to six in breadth. A fine sheet of water, wearing as sublime and lovely an aspect as in the day when it drew the visitations and mer-

cies of the Lord. No curse rests on its shores, as on those of the Dead Sea, but a hallowed calm and majestic beauty that are irresistibly delightful. Josephus describes them as a perfect paradise, producing every luxury under heaven, at all seasons of the year.

The fish, which the lake contains, have a most delicious flavour, and are much the size and colour of mullet. The boats used on it are in some seasons of the year much exposed from whirlwinds and the sudden squalls and gusts, which issue from between the mountains. A storm thus produced, is plainly referred to in the gospel narrative, "There came down a storm of wind on the lake and they were filled with water, and were in jeopardy, then he arose and rebuked the wind and the raging of the water: and they ceased and there was a calm." Luke VIII. 23, 24. The water is perfectly clear, sweet, and pleasant to the taste.

The Jordan is seen to enter in at the northern extremity, and its passage is distinctly visible by its smoothness through the whole of its course.

The range of mountains forming its eastern shore are very lofty; their steep and rocky sides are barren, with a sprinkling of trees on a few of the summits.

The western shore, where Tiberias stands, is level, but its picturesque hills, divided by sweet valleys, are covered with a rich carpet of verdure, but destitute of trees.

The southern end of the lake is very pleasant where the Jordan flows out of it. An ancient bridge, some of whose ruined and lofty arches still stand in the river, adds much to the beauty of the scene. Yet with all the charms of its situation, the air around the lake, during the summer months, is hot and sultry: a retreat, however, to any of the verdant hills would relieve a stranger from this inconvenience.

### ASPHALTITES.

This extraordinary sea is denominated in scripture the Sea of Sodom. Deut. III. 17. Salt Sea. Josh. xv. 5. East Sea. Ezek. XLVII. 18. and is also known as the lake Asphan or Asphaltites. It is seventy miles in length and nineteen in breadth, situate at the south end of Jordan and south-east border of Canaan. It covers

the site of Sodom and Gomorrah, and the other cities of the Plain destroyed by the judgment of God on their guilty inhabitants. Gen. xix. 14. The rivers Jordan and Arnon, with the brook Kedron, and other rivulets, discharge themselves into this basin. It has no communication with the ocean, the mountains of Judea form one side of the lake, and the black precipitous rocks of Arabia the other; of the latter it is said that the smallest bird of heaven could not find among these crags a single blade of grass for its sustenance. The water of this sea is clear and limpid, but heavier than any other; its specific gravity being 1.211. It holds, in solution, magnesia, soda, muriate of lime, and sulphate of lime, and deposits its salt so readily, that if clothes be wetted with it, they are, when dried, covered with a thick coating of these minerals. Dr. Marcet analysed a phial of it, which had been carried to England at the request of Sir Joseph Banks, by two different processes, the results of which very nearly coincided.

On summing up the contents of 150 grains of the water they appear to be as follow :

	<i>Salts.</i>	<i>Acid.</i>
Muriate of Lime	5.88 grains	3.89 grains
Muriate of Magnesia	15.37	8.61
Muriate of Soda	15.54	7.15
Selenite	0.08	
	<hr/> 36.87	<hr/> 18.65

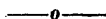
Consequently the proportions of these salts in 100 grains of the water would be :

	<i>Grains.</i>
Muriate of Lime	3.920
Muriate of Magnesia	10.246
Muriate of Soda	10.360
Sulphate of Lime	0.054
	<hr/> 24.580

The taste of the water is peculiarly bitter, saline and pungent. The fish carried thither by the rapidity of the Jordan, instantly perish in its acrid waves; the pestiferous steam which rises from it, is reported to prevent the fruits on the shore from being good in various places.

A profound silence awful as death, hangs over the lake, the deadly waters roll in gloomy solitude, and its desolate though majestic features are well suited to the

tales related concerning it by the inhabitants of the country, who all speak of it with terror. *See Stephens's Incidents of Travels in Egypt.*



## RIVERS AND BROOKS OF PALESTINE.

### JORDAN.

The principal river which waters Palestine is, the Jordan. It takes its rise from lake Phiala, at the foot of Anti-libanus, and runs in a southerly direction under ground for thirteen miles, and then bursts forth with great noise at Cesarea Philippi, where it unites with two other streams and flows undisturbed through the country, intersecting the waters of Merom, the lake of Gennesaret, and onwards seventy miles further to the Dead Sea, into which it rolls a considerable volume of water, with such rapidity as to prevent a strong, active, and expert swimmer from getting across. The extent of the river is about one hundred and thirty miles, and its breadth and depth various. Opposite Jericho it is fifty or sixty feet wide, and at its entrance into the Asphaltites ninety feet. The Old Testament frequently alludes to its swellings which usually inundated the country about the time of barley harvest, Josh. III. 15.; IV. 18.; 1 Chron. XII. 15.; or the feast of the passover, when the snows being dissolved on the mountains, discharge themselves into the Jordan with great impetuosity; but at present this occurrence is seldom witnessed, whether it may be attributed to the current having deepened the channel or to the decreased moisture of the climate, is not quite certain. The river has two banks and the lower may be



overflowed, while the other is above the stream. The latter continues to be covered with tamarisks, willows, oleanders, and shrubs and trees which form a retreat for wild beasts, hence the prophet assimilates the enraged enemy to a lion coming up from the swellings of Jordan, driven from his lair by the annual flood, and compelled to seek shelter in the surrounding district. Jer. xxix. 19; L. 44. On the level strand John the Baptist probably stood and pointed to the stones and pebbles, of which it was composed, when he exclaimed, "I say unto you, that God is able of these stones to raise up children unto Abraham:" and, turning to the trees on the other bank, added, "therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." Matt. iii. 9, 10. The crossing of the stream by the Israelites, at the time of its overflowing, was manifestly more miraculous than that of the Red Sea. No natural agency whatever was employed in this affair, no mighty winds swept a passage, as in the former case, and no reflux in the tide, on which minute philosophers might fasten, to deprecate the miracle. Josh. v.

Pilgrims from Jerusalem, under the protection of their governors, are accustomed to bathe in its limpid wave, carrying with them a white robe, which they wear at the ceremony. When they are clothed again, and have filled their bottles with the holy water, they return to the city.

### KISHON.

The river Kishon rises at the foot of Mount Tabor, and not far from its source, is divided into two branches, one of which flows eastward into the Sea of Galilee, and the other westward into the Bay of Acre at the foot of Mount Carmel. This is the largest stream, and noticed in 1 Kings xviii. 40.

### KANAH.

Or, *Brook of Reeds*, springs from the mountains of Samaria, and falls into the Mediterranean Sea near Ce-

sarea. It flows only during the winter, and formerly divided the tribes of Ephraim and Manasseh. Josh. xvii. 9.

### GAASH.

A brook, probably situated near the hill Gaash. 2 Sam. xxiii. 30 ; 1 Chron. xi. 32.

### CHERITH.

This brook appears to have been a rapid torrent running from the mountains, and forming a deep ravine, in which birds of prey build their eyries. It empties itself into the Jordan north of Bethabara ; and was the stream by which Elijah dwelt when fed by the ravens. 1 Kings xvii. 3—7.

### SOREK.

A current, flowing through a valley, remarkable for the excellency of its vines, about half a mile from Eshcol, where the spies obtained grapes as a specimen of the fruitfulness of the land. Numb. xiii. 23. This stream falls into the Mediterranean between Askelon and Gaza.

### CEDRON,

Kedron, or Kidron, as it is variously written (1 Kings xv. 13 ; 2 Kings xxiii. 6, 12 ; 2 Chron. xv. 16 ; Jer. xxxi. 40), was a small stream which ran to the south-east of Jerusalem, through the valley of Jehoshaphat, and divided the city from the Mount of Olives ; and after many windings, fell into the Dead Sea. During the summer it is almost dry. Over this brook David passed, when he fled from his son Absalom (2 Sam. xv. 23) ; and our Lord on the night in which he was betrayed. John xviii. 1.

## BESOR.

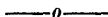
Supposed by some to be the same as the river of the Wilderness (Am. vi. 14.); and the river of Egypt Josh. xv. 4. It rises in the mountains of Idumea, and loses itself in the Great Sea south of Gaza. David crossed it in pursuit of the Amalekites, who had plundered and burnt Ziklag. 1 Sam. xxx. 9, 10.

## JABBOK.

The river Jabbok has its source in the eastern part of Perea, flows into the Jordan, and formed the ancient boundary between the Amorites and the children of Ammon. Jacob forded it on his return from Mesopotamia to Canaan. Gen. xxxii. 22. The banks are thickly clothed with the oleander and plane-tree, the wild olive, and almond, and many flowering shrubs of great variety and elegance. The stream is about thirty feet broad, deeper than the Jordan, and nearly as rapid, rushing downwards over a rocky channel.

## ARNON.

See forty-sixth encampment of the Israelites.



## FOUNTAINS OF PALESTINE.

## FOUNTAIN OF SILOAM.

Descending Mount Zion, on the east side, you perceive in the valley the fountain and pool of Siloam, so celebrated in the history of our Saviour's miracles. It sends forth but a scanty portion of water, and compared with the ideas formed in the mind by the fine invocation of the poet, usually creates disappointment. Going a

few paces to the northward, you come to the source of the scanty rivulet which is called by some the Fountain of the Virgin, from an opinion that she frequently came hither to drink. It appears in a recess about twenty feet lower than the surface, and under an arched vault of masonry tolerably well executed. The rock had been originally hewn down to reach this pool; and a small crooked passage, of which only the beginning is seen, is said to convey the water out of the valley of Siloam, and to supply the means of irrigating the little gardens still cultivated in that spot. Notwithstanding the dirty state of the water, and its harsh and brackish taste, it is still used by devoted pilgrims for diseases of the eye. It is said to have a kind of ebb and flow, sometimes discharging its current like the fountain of Vaucluse, at others, retaining and scarcely suffering it to run at all. The Levites, we are likewise told, used to sprinkle the water of Siloam on the altar at the feast of tabernacles, saying, "Ye shall draw water with joy from the wells of salvation." Is. xii. 3. To this custom our Lord alludes in John vii. 37. Near the pool stood the tower of which Christ speaks, in Luke xiii. 4.

### POOL OF BETHESDA.

This reservoir, a hundred and fifty feet long, and forty broad, is still to be seen near St. Stephen's gate, where it bounded the temple on the north. The sides are walled by large stones, joined together by iron cramps, and covered with flint imbedded in a substance resembling plaster. It had five porches or apartments, in which the sick could remain, each one having communication with the water. Here the lambs destined for sacrifice were washed; and it was on the brink of this pool that Christ said to the paralytic man "Arise, take up thy bed and walk." John v. 2—9. The water appears to have possessed medicinal qualities only when agitated, which took place periodically: on these occasions the fountain probably put forth an unusual quantity of water, and the people assembled in vast multitudes to be healed. The blind, the lame, and the withered, alike participated its benefits. The Jews regarded such a provision as a proof of the goodness of God, and consequently gave it the name Bethesda, or *house of mercy*. Its healing virtues are said, by Tertullian, to have ceased after they

rejected Christ. It receives a melancholy interest from the fact, that it is probably the last remnant of Jerusalem, as it appeared in the days of Solomon and his immediate successors.

### JACOB'S WELL.

The scene of the memorable conference between our Saviour and the woman of Samaria, at the end of the valley of Shechem, in the parcel of ground which Jacob gave to his son Joseph. Such a locality was too important to be omitted by Helena, while selecting sites for Christian churches. Over it, accordingly, a large edifice was erected, of which the voracity of time, aided by the Turks, has left nothing but a few foundations. Maundrell tells us, "that the well is covered at present with an old stone vault, into which you are let down through a very straight hole, and then removing a broad flat stone you discover the mouth of the well itself. It is dug in firm rock, and extends about three yards in diameter, and thirty-five in depth; five of which we found full of water." This confutes a story commonly told to travellers, who do not take the pains to examine the well, namely, that it is dry all the year round, except on the anniversary of the day, on which our blessed Lord sat upon it; but then bubbles up with abundance of water.

— 0 —

## NATURAL HISTORY

OF

## PALESTINE.

### GEOLOGY.

The hills in the northern part of the Holy Land are composed of a calcareous stone bearing a whitish color, extremely hard, and rings in the ear when smartly struck with a hammer. Like all limestone strata, they present a great number of caverns, to which, as places of retreat

frequent allusion is made in the books of Samuel and Kings. Volney relates, that iron ores abound on the extensive range of Libanus. Every summer the inhabitants work those mines, which are simply ochreous. Report says, there was anciently a vein of copper near Aleppo. It is also mentioned by the Druses, that a mineral was discovered, which produced both lead and silver; but as such a discovery would have ruined the whole district, by attracting the attention of the Turks, they made haste to destroy every vestige of it. A similar feeling prevails respecting precious stones. There can be no doubt, from the geological character of Syria, that it might boast of the topaz, the emerald, the chrysoberyl, several varieties of rock crystal, and also of the finer jasper.

The upper strata of the rocky hills, along the coast, are composed of a soft chalky substance, including a great variety of corals, shells and other marine exuviae. Upon the Castravan Mountains, near Beirout, there is a singular bed, consisting of a whitish stone, but of the slate kind, which unfolds in every flake of it a great number and variety of fishes. These lie exceedingly flat and compressed, like the fossil specimens of fern, yet at the same time, are so well preserved, that the smallest lineaments, fibres of their fins, scales, and other specific properties of structure are easily distinguished. The heights of Carmel present similar phenomena. In the chalky beds, which surround its summit, are gathered numerous hollow flints, lined in the inside with a variety of sparry matter, and having some resemblance to petrified fruit.

Dr. Clark remarks, that in the neighbourhood of Cana there are several basaltic appearances. The extremities of columns, prismatically formed, penetrated the surface of the soil, so as to render the path very rough and unpleasant. These marks of crystallization generally denote, in his opinion, the vicinity of water beneath their level. When the crystals have obtained a certain regularity of structure, their form is often hexagonal, resembling particular kinds of spar, and the emerald. Such occurrences are very frequent in the vicinity of ancient lakes, in the beds of all considerable rivers, or by the borders of the ocean.

Among the pebbles near the lake of Tiberias, pieces of porous rock are seen, resembling the toadstone of England. Its cavities are filled with zeolite. Native gold

is likewise found here ; but the quantity is so small, as not to draw from travellers a suitable degree of attention. Hasselquist relates, that the Hill of Tiberias, out of which issues the fountain, whence the warm baths are supplied, is formed of a black and brittle sulphureous stone.

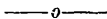
The mountains that surround Jerusalem, which on one hand stretch to the river Jordan, and on the other extend to the plain of Acre and Jaffa, are much the same in their composition as the chain of Lebanon.

The hills that skirt the valley of the Dead Sea present granite and other rocks, which, according to the system of Werner, characterize the oldest or primitive formation. It is probable that this region, at a remote epoch, was the theatre of immense volcanoes, the effects of which may still be traced along the banks of the lower Jordan, and more especially in the lake itself ; an inference amply confirmed by the lava, bitumen, and pumice which continue to be thrown ashore by its waves. The sediment deposited by the water is black, as thick as paste, smells strongly of sulphur, and is covered with two skins, or cuticles, of which the lower is of a fine dark green, and the uppermost of a light rusty color. In the same hollow are observed small portions of quartz, incrustated with an impure salt, and nodules of clay extremely compact. Flinty slate too, lies scattered on the sand in great abundance, and amid the common clay, which forms the basis of the soil, are perpendicular layers of a sort of brown argil, assuming, as it were, the slaty structure.

The vale of the Asphaltites is farther remarkable for a species of limestone called the fetid, the smell of which, as its name imports, is very offensive. The cause of the effluvia emitted from this rock, when partially decomposed by means of friction, is known to be connected with the presence of sulphuretted hydrogen. The fragments obtained in the valley of the Jordan have this savour in a high degree, and it is admitted that the oriental limestone is more highly impregnated with hydro-sulphuret than any hitherto found in Europe.

The overthrow of Sodom and Gomorrah required nothing more, in such a locality, than to set on fire the bitumen and sulphur that were in the bowels of the earth, which raging with violent fury, produced an earthquake ; and giving vent to the subterraneous elements, poured forth a torrent of melted matter, that descended

into the plain, carrying destruction to its inhabitants, cities, villages and fields. The quantities of pumice and ashes thrown by the volcanoes to an immense height in the air and falling from that elevation might with strict propriety be said to have been rained from heaven. Gen. xix. 24, 25. In allusion to this catastrophe, 'God is said to rain on the wicked, hot ashes, fire and brimstone.' Ps. xi. 6. The incrustation of Lot's wife may be naturally accounted for, by her remaining in the valley, and looking wistfully towards Sodom, while the lava was rising and swelling, which reached her ere she was aware. The volcanic effluvia depriving her of life; and the salso-bituminous mass embalming her where she stood, made her a conspicuous beacon, and admonitory example to future generations. The elder Pliny perished in the same manner. The fire kindled in the Vale of Sodom, was not extinguished for ages; but according to Josephus, continued to send forth flames, smoke, &c. &c., in the first century of the christian era.



## METEOROLOGY.

Under this head we include the usual properties of the atmosphere, which minister to health and vegetation.

The climate of Syria varies in different localities. The mountains in the north, and those in Judea diffuse a salubrious coolness in the interior; the country along the coast is subject to heat and great humidity, while the plains in the neighbourhood of Tabor and Jericho are scorched by a burning sun. Intensely hot days are frequently succeeded by extremely cold nights. Gen. xxxi. 40. It is interesting to observe, that a journey of a few hours carries the traveller through a succession of seasons; and allows him a choice of climate, varying from the mild temperature of France, to the blood-heat of India, or the pinching cold of Russia. Six different seasons are indicated in Gen. viii. 22, viz. *seed-time* and

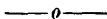


*harvest*, cold and heat, summer and winter, which division exists among the Arabs to this day. *Seed-time* comprised the months of October and November. Towards the close of October the *former* or early autumnal rains begin to fall, and last for three or four days, not descending incessantly, but in frequent showers. After this, the people plough their lands, and sow their wheat and barley. *Winter* commences with December and lasts till the beginning of February. The severity of the cold and hail often prove fatal to man and beast. Josh. xi. 10; Ps. cxlvii. 16, 17. There are notwithstanding intervals, even in the depth of winter, when the weather is perfectly warm, and the poorer classes saunter about in the air, or sit under the walls of their dwellings, to enjoy the benefit of the sun; the more opulent inhabitants preferring their porches, or gate-ways, where they receive visitors and dispatch business. Ezek. xxxiii. 21—30. *The cold season* includes the whole of February and March. Thunder, lightning, and hail are frequent. The *latter* rains now begin to fall. Barley is ripe at Jericho, though but little wheat is in the ear. *Harvest* continues from the commencement of April to the end of May. During the first fortnight the latter rains are copious, and the heat near Jericho excessive, though in other parts tempered by morning and evening breezes from the sea. Barley harvest precedes the summer, and may explain Jer. viii. 20, where the harvest is put first in the description. *Summer* comprehends the months of June and July, when the nights are so warm that the inhabitants sleep on their house-tops in the open air. The *hot season*, namely August and September, is peculiarly sultry and oppressive. Travellers have suddenly expired from the smiting rays of the sun by day, and the moon by night. Ps. cxxi. 6. The winds in Palestine are periodical, greatly governed by the course of the sun. About the autumnal equinox, the north-westers begin to blow with frequency and strength, continuing three days in succession, like the south and south-east, at the other equinox. After fifty days they are followed by the west and south-west, called by the Arabs “the fathers of rain.” In March pernicious winds arise from the southern quarter, blowing at intervals of from twenty-four hours to three days. The easterly winds, which come next in order, continue till June, when they are commonly succeeded by an inconstant breeze from the

north. At this season the wind shifts through all the points of the compass every day. Waterspouts are frequent along the shores of Syria, especially in the neighbourhood of Mount Carmel.

The aspect of the eastern sky is still diversified with very small clouds, which rise like a man's hand (1 Kings xviii. 44) till the heavens are covered with blackness, and rains descend in torrents, sweeping everything before them. In our Lord's time, this phenomenon seems to have become a certain prognostic of wet weather. Luke xii. 34. About the middle of harvest, the "morning cloud" is seen early, and disappears as the sun ascends above the horizon. Hos. vi. 4; xiii. 3. These light fleecy clouds are without water. To them the apostle Jude compares the false teachers who had contaminated the church. Verse 12.

Dr. Shaw remarks, that when travelling by night, in the beginning of April, through the valleys of Mount Ephraim, he was attended for more than an hour by an *ignis-fatuus*, that displayed itself in a variety of extraordinary appearances, sometimes globular, sometimes pointed, like the flame of a candle, then spreading itself so as to involve the whole company in its pale inoffensive light; after which it contracted and suddenly disappeared: but in less than a minute, it would begin again to exert itself as at other times, running along from one place to another with great swiftness, like a train of gunpowder set on fire, or else it would expand over more than two or three acres of the adjacent mountains, discovering every shrub and tree that grew upon them.

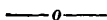


## ZOOLOGY.

From the fourteenth chapter of Deuteronomy, where a distinction is made between the clean and unclean animals, we learn that the following are common to Palestine:—

The ox, the sheep, the goat, the hart, the roebuck, or antelope, so named from its beautiful stately appearance

the *fallow-deer*, evidently the buffalo, though some suppose it to be the wild-beeve; the *wild goat*, literally the goat-deer, a very timorous and shy species, mentioned nowhere else in the Hebrew Bible; the *Pigarg*, the characteristics of which have not hitherto been well determined: the word seems to denote a creature whose hinder parts are white. Such, says Dr. Shaw, is the *lidmee*, which is shaped exactly like the antelope, but twice its size, and has horns two feet long; the *wild ox*, by some rendered buffalo, by others a large stag: Harris prefers the white goat of the desert. The *chamois*, supposed by Dr. Shaw to be the giraffe or cameleopard; but most likely an animal of the goat kind, as its name is derived from its browsing on the shoots of trees and bushes. The *camel*, the *hare*, the coney or saphan of the ancient Hebrew, which bears some resemblance to the hedge-hog; the mouse or the marmot, and is the webro of the Arabians; the daman-Israel of Shaw, the ashkoko of Bruce, and the clipdass of the Dutch. Swine were also common.



## ORNITHOLOGY.

In the writings of Moses the winged tribes are divided into three classes, according as they occupy the air, the land, or the water.

### BIRDS OF THE AIR.

English Translation.	Probable species.
Eagle . . . . .	Eagle.
Ossifrage . . . . .	Vulture.
Ospray . . . . .	Black Eagle.
Vulture . . . . .	Hawk.
Kite . . . . .	Kite.
Raven . . . . .	Raven.

### LAND BIRDS.

Owl . . . . .	Ostrich.
Night Hawk . . . . .	Night Owl.
Cuckoo . . . . .	Saf saf.
Hawk . . . . .	Ancient Ibis.

## WATER BIRDS.

English Translation.	Probable species.
Little Owl . . . . .	Sea Gull.
Cormorant . . . . .	Cormorant.
Great Owl . . . . .	Ibis Ardea.
Swan . . . . .	Wild Goose.
Pelican . . . . .	Pelican.
Gier Eagle . . . . .	Alcyone.
Stork . . . . .	Stork.
Heron . . . . .	Long Neck.
Lapwing . . . . .	Hoopoe.

The ostrich is one of the most remarkable and largest of the feathered tribes, and peculiar to the deserts of Syria and Arabia. Its height is estimated at seven or eight feet ; and in swiftness surpasses every other animal. Her egg is about three pounds in weight, and, in the warmer countries of the East, is usually hatched by the rays of the sun alone.

The pelican occasionally referred to in the sacred writings is a migratory bird, and when of full age, the male is superior in size to the swan ; weighs twenty-five pounds, and from wing to wing extends, not less than fifteen feet. The upper mandible is flat and broad, and hooked at the end ; the lower mandible has appended to it a very dilatable bag, reaching eight or nine inches down the neck, and large enough to contain several quarts of water. Its food is fish, in diving for which it sometimes descends from a great height. When it has filled its pouch, it flies to some convenient point of a rock, where it swallows its prey at leisure. The vulgar notion that the female pelican feeds her young with blood from her breast, has arisen from the use of the bag just described, which she opens from time to time, to discharge a supply of fish or water for their nourishment.

## VEGETABLE PRODUCTIONS.

Besides wheat and barley, that reward the toil of the cultivator sixty and a hundred-fold, (Gen xxvi. 12.; Matt. xiii. 8), the Holy Land abounds in rye, beans, cotton, sesamum, maize, rice, grapes, honey, sugar-canes, in the Gardens of Sidon and Beirout; indigo on the banks of the Jordan, and tobacco on the mountains. The white mulberry, forms the riches of the Druses, by the beautiful silks which are obtained from it; and the vine raised on poles, or creeping along the ground, furnishes red and white wines equal to those of Bordeaux. Jaffa boasts of her lemons and water-melons; Gaza possesses both the dates of Mecca and the pomegranates of Algiers; Tripoli has oranges which might vie with those of Malta, Beirout has figs like Marseilles and bananas like St. Domingo; Aleppo is unequalled for pistachio-nuts; and Damascus produces all the fruits of Europe.

The fig-tree, the palm and the olive are characteristics of Canaan. The figs are of three kinds: the first puts forth at the vernal equinox, and when ripe is called the *untimely fig*. Song ii. 13.; Jer. xxiv. 2.; Hosea ix. 3. The second, or *summer fig*, appears about the middle of June, and is ripe in August. The *winter fig* germinates in August and does not come to maturity till the end of November. The fruit of these prolific trees always precede the leaves. When the Redeemer saw one of them in full vigour, having leaves, he very naturally expected fruit Mark xi. 13. The shade of this tree is exceedingly pleasant and extensive: to sit beneath it is an emblem of security and peace. Micah iv. 4.

The palm-tree is the most beautiful of the vegetable kind; its trunks, branches, color, leaves and fruit are all lovely. The Orientals celebrate three hundred and sixty uses, to which it may be applied. It is generally identified with water, Ex. xv. 27.; is an emblem of victory, Rev. vii. 9.; and gave rise to the fable of the phoenix dying and rising again from its own ashes, in greater beauty and vigour. After nearly two hundred years of usefulness, when its aged trunk decays, there is never wanting a shoot to spring from its roots, and succeed to all its fruitfulness. While the momentary prosperity of the wicked is compared to the transient verdure of grass, the durable felicity of the righteous is likened to the

lasting strength and beauty of the palm. Ps. xcii. 12. In several coins of Vespasian and other emperors, the land of Judea is personified by a disconsolate woman sitting under one of these trees.

The olive no longer holds the place which it once occupied in the estimation of the inhabitants of Palestine.

Among the various herbs and shrubs, that beautify and perfume this highly favoured country, may be noticed the aloe, Ps. xlv. 8.; Prov. vii. 17.; Song iv. 14; the hyssop, 1 Kings iv. 33.; Matt. xxvii. 48.; Mark xv. 36.; the rose of Sharon, Song ii. 1.; the lily, Song ii. 16.; iv. 5.; v. 13.; Matt. vi. 28; the spikenard, Mark xiv. 3—5.; Song i. 12.; the mandrake, Gen. xxx. 14.; Song vii. 13.; the myrtle, Is. xli. 19.: lv. 13.; and the mustard-tree, Matt. xiii. 31, 32. There still exists a thorn, known among botanists by the name of the *Spina Christi* or *Thorn of Christ*, supposed to be the shrub which afforded the crown worn by our Saviour before his crucifixion.

Palestine at the present day gives only a faint idea of its ancient fertility; but travellers see quite enough to satisfy them that under different circumstances from those which now exist, it might soon again recover its pristine glory. It is man alone that seems out of his place; all other objects remind us of the scripture, and throw light upon some of its facts.

“Famed land of the olive, the fig-tree and vine,

“Loved home of the patriarch, fair Palestine!

“We mourn for that greatness—departed how soon!

“Which erst midst the nations upbore thee,

“Since the blast of the dreadful and deadly simoom

“Hath swept with its pestilence o’er thee;

“And left thee a wilderness dreary and still,

“For the wandering Arab to roam at his will.”

“Thy cities which tower’d mid the landscape to view,

“Once crowded and many, are lonesome and few:

“Desolation and ruin have passed in their march,

“O’er the scenes of thy primitive glory,

“And broken the column, and shattered the arch,

“And destroyed each memorial of story.

“Thy cisterns are useless, thy fountains are dry,

“And the graves of thy princes are bared to the sky.”





*Published by W. Michael,*

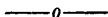






# SAINT PAUL'S TRAVELS,

IN PREACHING THE GOSPEL TO THE INHABITANTS  
OF PALESTINE, SYRIA, ASIA MINOR,  
GREECE AND ITALY.



## FIRST JOURNEY.

*From Jerusalem to Damascus, Arabia, and return through  
Damascus: comprehending a period of three years. Gal.  
i. 17, 18 ; Acts ix. 1—28.*

### DAMASCUS.

This noble and celebrated city was long the metropolis of Syria, and is beautifully situated in an extensive and fertile plain, at the foot of Mount Lebanon, abounding with cypresses and palm trees, about fifty miles from the sea; one hundred and thirty north, north-east from Jerusalem, and one hundred and twelve south from Antioch. It is of a long straight figure, two miles in extent, adorned with mosques and steeples, and encompassed with gardens, according to computation, full thirty miles round. The river Barrady, which waters it, is designated Abana, (2 Kings, v. 12.) and is joined by the

Pharpar, called by the Greeks *the golden stream*, five miles from the city, at a place named the *meeting of waters*; and thence divided into six or seven rivulets, flows through the plain, administers moisture to the orchards, farms, &c. and gives to the whole a very picturesque appearance. The orientals denominated Damascus the *paradise on earth*. It existed before the time of Abraham, and was the residence of his steward Eliezer. Gen. xv. 2. David took it, and set a garrison there, B.C. 1018. 2 Sam. viii. 6; 2 Chron. xviii. 6. Tiglath-pilezer captured and ruined it, carrying the inhabitants captive to Kir; B.C. 740; thus fulfilling the prophecy of Isaiah. chap. vii. 8; xvii. 1—3; and Amos i. 4, 5. The city was next pillaged by Nebuchadnezzar; and no sooner had it regained its lustre, than it was betrayed into the hands of Alexander, B.C. 333. Metellus and Lelius siezed it during the war between Pompey and Tigranes, B.C. 65; and it continued under the Romans till A.D. 634; when it fell into the hands of the Saracens. About A.D. 1250, it was taken by the Crusaders. After a period of 150 years, it sustained another siege from Tamourlenk, who put all the people to the sword. The Egyptian Mamelukes repaired Damascus when they took possession of Syria; but the Turkish emperor Selim having defeated them at the battle of Aleppo, A.D. 1516, it was brought under the dominion of the Ottoman monarchs, who now have it in possession. When Saul visited this place, the Romans held it as a tributary province, and Aretas was its governor. Josephus says it abounded with Jews, and mentions that the populace shut up in their baths, and destroyed in one hour, ten thousand of them: and on another occasion, he represents the Damascenes as having murdered eighteen thousand Jews, with their wives and children, without the least colour or pretext. Thither Saul petitioned the high-priest to grant him letters of authority, to go and search the synagogues for the disciples of Jesus, that if he found any, he might bring them bound to Jerusalem. The road by which he travelled lay between two mountains, both round at the bottom, and terminating in a point, not above an hundred paces from each other. That nearest the high road is called *Cocab*, or *Star*, in memory of the dazzling light which is here said to have appeared to him. *The street which is called straight*, and other places and buildings connected with

the history of Paul, after his conversion, continue to be shown.

The city is, at present, one of the most commercial of the Ottoman empire, and is distinguished for manufactures, particularly steel, twenty thousand of its inhabitants being cutlers. The silks and linens, known by the name of damasks, were probably invented here. The fruit-tree, called the damascene, vulgarly damazon or damson; and the flower styled the damask rose, were transplanted from Damascus to the gardens of Europe. The population is estimated at one hundred thousand; some say more. They consist principally of Arabs and Turks. Twenty-five thousand Christians, of the Greek and Catholic churches, reside among them, in a state of considerable degradation. It is computed that fifty thousand Mahommedan pilgrims annually pass through Damascus from the north, on their way to Mecca. They come laden with the productions of their own country, which they dispose of in their route, and return freighted with the goods of India. The Rev. James Connor, from the Church Missionary Society, gives an encouraging view of the success attending his exertions in this interesting city. The patriarch of Antioch, who resides here, has engaged to promote the objects of the Bible Society to the utmost of his power. A more favourable spot could not have been selected for the distribution of the sacred scriptures through all the countries of Asia.

## ARABIA.

A considerable country of western Asia, lying between thirteen and thirty five-and-half degrees of north latitude, and thirty-three and sixty degrees of east longitude; extending one thousand three hundred and fifty miles from north to south, and one thousand six hundred and twenty from east to west. It is bounded on the north by Palestine and part of Syria, on the east by the Euphrates and Persian Gulf, on the south by the Arabian Sea and Straits of Babelmandel, and on the west by the Red Sea and Isthmus of Suez. Geographers generally divide it into three parts: Arabia Deserta, or *desert*, exhibiting one boundless level of dry and burning sands; Arabia Petrea, or *stony*, consisting principally of rugged

plains, with naked rocks ; and Arabia Felix, or *happy*, well watered, and fertile, producing abundance of corn, coffee, and fruits.

The inhabitants are the descendants of Ishmael, who continue to this day, a wandering uncivilized multitude. Gen. xvi. 12. They are cunning, ingenious, poetical, superstitious, vindictive, sanguinary, treacherous, and thievish. They are at war with all the world, and no conqueror has ever subdued them. Sesostris, Sennacherib, Nebuchadnezzar, Cyrus, Alexander's successors, Pompey, Ellius Gallus ; Trajan and Severus pushed their conquests to their very border, yet left them un-subjected. In character and customs they have scarcely varied since the days of the patriarchs. Their language is one of the most ancient, and remarkable for its copiousness. It was originally written without points, but the present characters are modernized.

The religion of the Arabs consisted in worshipping the sun, moon, and stars, a number of angels and heroes, and a black stone, which is still to be seen in the Caaba of Mecca. The Persians introduced among them their magian system ; the Jews proselyted others ; and ten tribes are reported to have received the christian faith from the labours of Paul. Since the beginning of the seventh century, they have generally followed the delusions of Mohammed, who constructed a mighty empire ; converted the relapsed Ishmaelites into good mussulmans ; united the jarring tribes under one banner ; and out of a banditti, little known and feared beyond their own deserts, raised an armed multitude, which proved the scourge of the world. The Greeks and Romans called them Saracens.

## SECOND JOURNEY.

*From Jerusalem to Cesarea, Tarsus, and return through Antioch, in Syria. Acts ix. 29, 30 ; chap. xi. 25—30.*

### TARSUS.

The metropolis of Cilicia, in Asia Minor, seated on the river Cydnus, and celebrated as the birth-place of Paul.

Acts ix. 11. It was about one hundred miles north-west from Antioch, large and splendid, distinguished for the culture of Greek philosophy and literature. Alexandria, Athens, and Rome were indebted to it for their best professors; probably in allusion to this, Paul said he was "a citizen of no mean city." Acts xxi. 39. In reward for its exertions and sacrifices during the civil wars of Rome, Julius Cesar, and afterwards Augustus, conferred on its inhabitants all the privileges of Roman citizens; a circumstance of vast importance to the apostle. Acts xxii. 24—28. Christianity has never been wholly eradicated. It is now a poor dilapidated town, called Tersoos, belonging to Cyprus.

### ANTIOCH IN SYRIA.

For situation, magnitude, and populousness, together with various other advantages, Antioch ranked as the third city in the Roman empire. Some suppose it to be the same as Riblah, in the land of Hamath, where Nebuchadnezzar slew Zedekiah's children, and put out the eyes of that monarch. It stands in the valley of the river Orontes, sixty-seven miles west from Aleppo, and was originally four miles in circumference; much famed for the richness of its soils, beauty of its gardens, extent of its commerce, the purity of its air, the learning of its inhabitants, and the elegance of its buildings, where eastern magnificence was improved upon by the classic taste of Roman architects and sculptors. Cicero, in his oration for the poet Archias, calls it "a noble city, renowned and wealthy, abounding with men eminent for their great learning and true taste."

It was at Antioch that the disciples of our Lord were first distinguished by the name of Christians, bestowed upon them doubtless by the heathen inhabitants of this strong hold of idolatry and voluptuousness, as an epithet of contempt, reproach, and abhorrence. Here christianity flourished to such a degree for many ages, that it obtained the appellation of Theopolis, or "the city of God."

In the year 115, it was completely buried by an earthquake. About 300 years after, it was again destroyed, with forty thousand individuals; and after an inter-

val of only sixty years, was a third time overturned, with a loss of not less than sixty thousand souls. In 548, it was taken and burnt by the Persians, and all the inhabitants put to the sword. It was subsequently rebuilt by Justinian ; but in 637, fell into the hands of the Turks, by whom the christian church there was nearly annihilated. The Crusaders, under Godfrey of Bouillon, wrested it from the Turks, after a siege of seven months, and it became a christian principality for one hundred and fifty-nine years. In the thirteenth century, the Sultan Bihars took it from the European conquerors, and destroyed all its churches. It finally passed under the Turkish yoke, and remains in a state of ruinous decay. Its trade and commerce were removed to Aleppo ; and the few pious inhabitants, now meet for the purposes of prayer and praise, in one of the caves, or excavations of a hill leading to that city. Surely in no place of the world, have the vials of wrath been more fiercely shed, than on this proud seat of eastern magnificence, Roman power, and christian celebrity : yet, let us trust, that the day is at hand when the waning crescent shall disappear before the refulgent brightness of gospel truths, and that the cross of our Lord shall once more rise triumphantly in that long-benighted metropolis.

## THIRD JOURNEY,

*From Jerusalem to Antioch, Seleucia, Cyprus, Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe ; and return through Lystra, Iconium, Antioch in Pisidia, Perga, Attalia, Antioch in Syria, Phenice, and Samaria. Acts xii. 24, 25 ; chapters 13th, 14th, and 15th.*

### SELEUCIA.

A city of Syria, on the Orontes, five miles from the place where the river pours itself into the sea. It was built by Seleucus, A. M. 3704, and its ruins, according to Dr. Pococke, are now called Kepse.



## CYPRUS.

This island is one of the largest in the Mediterranean, being two hundred miles in length, and sixty in breadth, lying south of Cilicia and west of Syria. It is extremely fertile, and renowned for its corn, honey, oil, and wool; and owes its name to the number of cyprus-trees which it originally grew. As it lay contiguous to Judea, it abounded with Jews, which is attested by several ancient authors. The profligacy and debauchery of the inhabitants surpass description. In A.D. 118, the Jews were extirpated. In 648 the island was taken by the Saracens; but recovered by the emperor of Constantinople in 957. Richard, king of England, wrested it from the Seljukian Turks, 1191, and gave it to the king of Jerusalem. The Venetians seized it 1473; and, after a most desperate war, it was forced from them by the Turks in 1570. Christianity was planted here by some who fled from the Jewish persecution. Acts xi. 19, 20. The country has since degenerated, and religion is at a very low ebb.

## SALAMIS.

The principal sea-port of Cyprus, and the nearest to Syria, founded by Teucer, whose descendants continued masters of it for above eight hundred years. It is famed for having been the scene of a decisive engagement between the Persians and the Greeks, B.C. 480, in which the latter were victorious, under Themistocles. It has since been destroyed by an earthquake, but was rebuilt in the fourth century, and called Constantia; now known by the name of Salina.

## PAPHOS.

A city at the western extremity of Cyprus, the residence of the pro-consul, and distinguished for the splendid temple, and obscene worship of the Paphian Venus. In this place Elymas, a noted magician, withstood Paul, and was struck blind for his impiety; by which means Sergius Paulus was converted to the faith. Not a vestige of the city now remains, excepting a few miserable huts.

## PERGA.

The capital of Pamphylia, on the river Cestus, ninety miles south-west from Iconium. It was celebrated among the heathen for a splendid temple of Diana ; and was the birth-place of Apollonius the geometrician. Here a contention arose between Paul and Barnabas, which terminated in their separation. Acts xv. 37—49. Christian churches flourished in Perga till the close of the eighth century. It is at present a place of no importance.

## ANTIOCH IN PISIDIA.

One of the sixteen cities founded by Seleucus, in honor of his father, Antiochus. It was ninety-two miles east from Ephesus, and one hundred and eighty west by north from Tarsus. There were several places in the neighbouring districts, bearing the same name ; some have enumerated as many as twelve.

## ICONIUM.

The principal city of Lycaonia, in Asia Minor, one hundred and fifty miles west north-west from Tarsus, said by Strabo to be well built, and situated in the richest part of the province. The visit of Paul to this place, which was greatly blessed in the conversion of multitudes happened A. D. 45 or 46. The church thus planted may be traced through eight succeeding centuries, but is lost sight of during the ravages of the Turks and Saracens. The city is now considerable, and strongly fortified by walls, four miles in extent : the population is seventy thousand. Its name is Cogni, or Konee, and no Jew or Christian is permitted to inhabit it.

## LYSTRA.

A city in Lycaonia, thirty-eight miles south from Iconium. The native place of Timothy, and the scene of the miraculous cure of the man, lame from his birth.

## DERBE.

A town in Asia Minor, not far from the Cilician range of Mount Taurus. Some of its ruins are said to be still in existence, though they have not been described by any modern traveller.

## ATTALIA.

A sea-port of Pamphylia, in Asia Minor, on a bay of the Mediterranean, twenty miles west from Perga, near the borders of Lycia. It derived its name from Attalius Philadelphus, its founder. Its modern name is Sattalia.

## PHENICE.

A province of Syria, comprehending a narrow strip of country, between Laodicea and Tyre. The soil is exceedingly fertile, and as a commercial nation, the Phenicians were the most celebrated people of antiquity. They sent out many colonies, into different parts of the world ; and among others the one at Carthage.

## FOURTH JOURNEY.

*From Jerusalem to Antioch, Syria, Cilicia, Derbe, Lystra, Phrygia, Galatia, Mysia, Troas, Samothracia, Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Cenchrea, and return through Ephesus and Cesarea. Acts xv. 30. &c.; chap. xvi. xvii. xviii. 1—22.*

## SYRIA.

Syria, properly so called, was a large district of Asia, lying between the Euphrates on the east ; the Mediterranean on the west ; Cilicia on the north ; Phenicia, Judea and Arabia Deserta on the south. It was divided

into various cantons, which derived their names from their situation, with respect to particular rivers, or cities, as, *Syria of the two rivers*, *Syria of Damascus*, *Syria of Rehob*, *Cælo-Syria*, &c. At first it was governed by its own kings; afterwards it became subject to the Israelites, under David; then to Babylon; then to Persia, and next to Alexander the Great: subsequent to his death it was the seat of the kingdom of the Seleucidæ, which, in its turn, fell before the power of the Romans. It suffered from the Saracens, and is now under the dominion of the Turks. The Arabic is the general language of the country.

### CILICIA.

A province of Asia Minor, having Phrygia and Cappadocia on the north; Syria on the east; the sea of Cilicia on the south, and Pamphylia on the west. The soil is very stony, and so surrounded by the hills Taurus, Amanus, and others, that it is only accessible by three narrow passes. The Cilicians were a rough, cruel, and deceitful people; much given to piracy. The primitive inhabitants were the descendants of Tarshish, grandson of Japheth, who were driven out by Cilix, about the time of David. Numbers from Syria and Persia afterwards settled here, and appear to have had kings of their own for many ages. The Trojans, Persians and Romans had them successively under subjection; the latter made Cilicia a province, and Cicero was its pro-consul. It produces superior saffron in great quantities, and is now called Caramania.

### PHRYGIA.

The central district of Asia Minor; south of Galatia, and west of Cappadocia. Its chief cities were, Laodicea and Hierapolis. Col. II. 1. The inhabitants are said to have been a servile people: kept to their duty best by stripes, and made wise only by suffering. The Jews were very numerous here even as far as Bithynia and the Euxine Sea. For two thousand five hundred years, they have been subject to the Lydians, Persians, Greeks, Romans and Turks, the latter still possess them.

## GALATIA.

This extensive province was bounded on the north by Bithynia and Paphlagonia ; on the east by Pontus, and on the south by Cappadocia and Phrygia. The Galatians were the descendants of those Gauls, who, finding their own country too small to support its redundant population, emigrated B. C. 278. They first proceeded down the Danube to its junction with the Saave, when dividing into three bodies, one party marched into Thrace, and crossing the Bosphorus, into Asia Minor, hired themselves to Nicomedes, king of Bithynia, to assist him in subduing his brother Zipetes, for which service they received the territory of Galatia, where they established themselves, B.C. 277. Their posterity, blending with the Greek inhabitants, were called Gallo-Greeks. Under the reign of Augustus they became tributary to the Romans, and were governed by a pro-prætor, A.D. 266. The country was ravaged by the Goths, and subsequently by the Saracens and Turks, whose tyranny has almost buried christianity in oblivion. Callimachus, in his hymns and "Hilary," represents the Galatians as a very foolish people. Saint Paul reiterates the sentiment. Gal. iii. 2.

## MYSIA.

The north-western province of Asia Minor, on the Egean Sea. Cicero says, in his oration for Flaccus, that the people were despicable and base to a proverb, It is the same in classic writings as Æolis.

## TROAS.

A noted maratime city of Mysia, near the mouth of the Hellespont, four miles to the south of ancient Troy, the scene of the events recorded in the Illiad of Homer. Travellers, from the upper coasts of Asia, usually take shipping here, to pass into Europe. Here St. Paul left his cloak, books and parchments, to the care of Carpus. 2 Tim. iv. 13.

## SAMOTHRACIA.

An island in the Egean sea, twenty miles in circumference, near Thrace. The inhabitants were noted for their strict observance of all the rites of their idolatrous worship, and from this, the place was considered sacred, and constituted an inviolable assylum for all fugitives and criminals. Being peopled from Samos and Thrace, it took the name of Samothracia. It is now under the Turks, and called Samandrachi.

## NEAPOLIS.

A sea-port of Macedonia, a few miles south-east of Philippi, and now named Napoli. Neapolis signifies "the new city."

## PHILIPPI.

The chief city of Macedonia-prima, situate on the side of a steep eminence by the river Strymon. It formerly bore the name of Crenides, from its numerous springs, and afterwards Dato, from the coal mines in its vicinity. Philip, the father of Alexander the Great, fortified and made it a frontier town against the Thracians, giving it the name of Philippi in honour of himself. A colony was planted here by Julius Cesar, and enlarged by Augustus; hence the inhabitants were considered freemen of Rome. The town was famous for two battles fought in its neighbourhood; the first between Octavius and Mark Antony on one side, and the republican army, commanded by Brutus and Cassius on the other, the latter were successful. The second was a decisive engagement, in which the republican troops were cut in pieces, and Brutus killed himself in despair. It was the birth-place of Adrastus, the peripatetic philosopher and disciple of Aristotle. Philippi contained but few Jews, and no synagogue; there was, however, an oratory, or proseucha, without the city, by the river side, where they assembled for prayer; thither Paul and his companions resorted on the sabbath. The church formed here supported him while labouring as a missionary at Thessalonica (Phil. iv. 15, 16.); also at Corinth (2 Cor. xi.

9); and remitted him money while living at Rome "in his own hired house." Phil. ii. 25 ; chap. iv. 10—18. The place is still in being, but greatly decayed. A small amphitheatre and a few monuments bespeak its ancient grandeur.

### AMPHIPOLIS.

The capital of the eastern province of Macedonia, originally colonized by ten thousand Athenians under Cimon, B. C. 473. It stands on an island in the river Strymon, whence its name, which signifies, *a city surrounded*. It was taken by Brasidas, a Lacedamonian, and afterwards, seized by Philip ; but in the time of Paul was under the Romans. In the middle ages it was known by the name of Chrysopolis ; and is now a mere village, termed Emboli.

### APOLLONIA.

Another city of Macedonia, between Amphipolis and Thessalonica. It was founded by a Corinthian colony, and once celebrated for its trade ; but especially as the place, where Augustus Cesar studied the Greek language. Polina is its present name.

### THESSALONICA.

The present capital of Macedonia, seated on the Thermaic gulf, about two hundred miles north from Athens. It received its name either from Cassander in honour of his wife, Thessalonica, or from Philip, to commemorate his victory over the Thessalians. This city was the seat of government ; the residence of the pro-consul and quaestor, and constantly filled with strangers : some to attend courts of judicature, and others to solicit office. The people were mostly merchants, consisting of Greeks, Romans, and Jews, from among whom the apostle Paul gathered a numerous church. It is now one of the chief ports of modern Greece, called Salonica. Before the late revolution, the population amounted to about sixty thousand.

## BEREA.

A town of Macedonia, near Pella, (where Alexander the Great was born.) The historian Luke gives the Bereans an honourable character. Acts xvii. 10, 11. Its present name is Veria.

## ATHENS.

This was one of the most celebrated cities in the world, whether we consider its antiquity, learning, political consequence, or the valour of its inhabitants. It was the capital of Attica, and the seat of the Grecian empire, founded by Cecrops B.C. 1556, and called Athens in honour of Minerva, to whom it was dedicated. At first it was built on a rock in the midst of a spacious plain, which eventually was covered with buildings, and styled the lower city. In the height of its prosperity it was not less than twenty-two miles in circumference; and was the rendezvous of the most renowned warriors, statesmen, poets, and philosophers. Superb and celebrated models of architecture and statuary were here exhibited, and for ages it held the pre-eminence in civilization, arts, and arms. The city in the time of Paul was full of idols; on every side were altars, victims, temples, and festivals. Petronius, who was contemporary with the apostle, remarks, "our region is so full of deities, that you may more frequently meet with a God than a man." From a universal desire to worship every divinity, and fearing that some one might exist with whom they were not acquainted, altars were erected with the inscription "*To the unknown God.*" Had the apostle brought some new scheme of philosophy, or ethics, or some new god to add to the many which they pretended to venerate, he would have been well received. The areopagus, or Hill of Mars, to which they carried him, was an insulated precipitous rock, in the centre of Athens, where a celebrated tribunal was held: its judges were persons of noble birth and integrity of character, at first only nine in number, afterwards thirty, and finally five hundred. This court took cognizance chiefly of matters of religion, such as blasphemies against the gods, the consecration of new ones, ceremonies of worship, &c. In criminal cases they held



their sessions in the night, that they might not be influenced by the sight of the culprits before them. Athen was twice burnt by the Persians; destroyed by Philip II. of Macedon, and again by Sylla; plundered by Tiberias; desolated by the Goths in the reign of Claudius, and the whole territory ravaged and ruined by Alaric. From the time of Justinian to the 13th century, it remained in obscurity. In 1455 it was seized by Omar, general of Mohammed: in 1464 it was sacked by the Venetians; in 1688 retaken by the Turks, and in 1812 the population was twelve thousand. It has since been desolated by the sanguinary contests between the Turks and the Greeks, and left almost a mass of ruins. Efforts are now being made by christians to restore it to its former elevation, and to impart the blessings of undefiled religion. Two American missionaries are labouring in the place where Paul preached, and schools are established under their immediate care and superintendence, in the district that was once regarded as the "Eye of Greece," and the light of the civilized world. Some of the finest specimens of ancient Athenian art, now adorn the British Museum.

## CORINTH.

The ornament of Greece, and metropolis of Achaia, situated on the isthmus which joins the Peloponnesus to Attica. Its commodious haven, and advantageous location, commanded the commerce of Asia and Europe; and stored it with the riches, elegances, and superfluities of life. The Romans burnt it to the ground 146 years before the Christian era; and during the conflagration, statues of various metals, in a fused state, accidentally running together, formed the celebrated composition, known as Corinthian brass, which was accounted more valuable than gold. After lying one hundred years in ashes, the city was rebuilt, by Julius Cesar, and colonized at his command, with the ancestors of those Gentiles to whom Paul preached the everlasting gospel. Its public buildings were magnificent, and the Corinthian order of architecture is the most splendid in existence. Here philosophers taught the sciences, and established academies, for the instruction of youth, which were in such

high reputation, that an education at Corinth became proverbial for the most finished cultivation of manners in every polite and literary accomplishment. Notwithstanding these advantages, the morals of the people were particularly corrupt, and infamous. Upwards of one thousand prostitutes were employed in the temple of Venus. The Isthmian games were held in its vicinity. St. Paul alludes to them in different parts of his epistles. 1 Cor. ix. 24, &c. The number of sophists was very great. The fathers attributed to them all the strife and contention, that sprang up in their churches, A. D. 268. Corinth was burnt by the Heruli ; in 525 it was almost destroyed by an earthquake. About 1180 it was taken and plundered by Roger, king of Sicily. From the year 1458, till the late revolution it remained under the government of the Turks ; but is now included within the recently erected kingdom of Greece.

### CENCHREA.

A port of Corinth, standing on the eastern side of the isthmus.

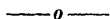
### EPHESUS.

The capital of pro-consular Asia, built at the side of a range of mountains overlooking a fine plain, watered by the river Cayster, between Smyrna and Miletus. It was chiefly famed for a magnificent temple of Diana, usually reckoned one of the seven wonders of the world. This amazing edifice was four hundred and twenty-five feet long, and two hundred and twenty broad : supported by one hundred and twenty-seven pillars, sixty feet high, twenty-seven of which were curiously carved, and the rest polished. It was contrived by Ctesiphon ; reared at the expense of the Grecian states, and occupied two hundred and twenty years in building. It was seven times set on fire, and twice destroyed. The first conflagration happened on the day that Socrates was poisoned ; and the second on the night in which Alexander the Great was born. The last disaster was executed by Erostratus, in order to immortalize his name.

Before the time of Alexander, Ephesus had kings of

its own. After it had fallen into the hands of the Romans, the inhabitants revolted to Mithridates, king of Pontus, and were in consequence, cruelly pillaged by Sylla, the Roman general. It was buried by an earthquake, A. D. 19.; but soon rebuilt. Paul on his first visit, A. D. 54, tarried here three months: returned after a short absence and preached to them for three years. Acts xix. 20, 21. This is one of the seven churches to which the apostle John wrote. Rev. ii. Here he spent most of his life, and here he died.

The city suffered exceedingly in its various sieges and captures, by the Saracens, Tartars, and Turks, and has gradually sunk to nothing. "Its candlestick has been removed out of its place;" and Dr. Chandler says, "the people are a few Greek peasant, living in extreme wretchedness, dependance, and insensibility; the representatives of an illustrious nation, inhabiting the wreck of its greatness." Fifteen poor cottages are all that remain. "How doth the city sit solitary that was full of people!"



## FIFTH JOURNEY.

*From Jerusalem to Antioch in Syria, Galatia, Phrygia, Ephesus, Macedonia, Greece; and return through Philippi, Troas, Assos, Mitilene, Chios, Samos, Trogyllium, Miletus, Coos, Rhodes, Patara, Cyprus, Tyre, Ptolemais, and Cesarea. Acts xviii. 22—28; chap. xix. 20, 21.*

### MACEDONIA.

A large country north of Greece, peopled by the descendants of Javan, and formerly called *Emathia*, and from the kings of Macedon, *Macedonia*. It was bounded on the north by the mountains of Hæmus, on the south by Epirus and Achaia, on the east by the Egean, and on the west by the Ionian and Adriatic seas. It was a famous kingdom under Philip and Alexander,

who enriched it by the conquest of one hundred and fifty nations. About 148 B.C., it became a part of the Roman empire, and continued in their possession sixteen centuries, when the Ottoman Turks made themselves masters of the territory, and cruelly oppressed the Christians. The apostolic churches were distinguished for their great charity and ready contribution to the distressed Jews in Judea. 2 Cor. viii. 9.

## GREECE.

The south-east country of Europe; mentioned in Isaiah, Ezekiel, Daniel, and Zachariah under the name of Javan. Largely taken, it contained the Peloponnesus, Achaia, Thessaly, Macedonia and Epirus; but Greece proper under the Romans consisted of only the former three. Many flourishing churches were early established among the Greeks, which preserved the apostolic precepts and customs with much care. At length they began to differ on points of doctrine—were divided by schisms and heresies, and rancour and persecution followed. To check these evils, counsels were called and various creeds composed, some of which retain an authority to the present day.

The removal of the seat of government by Constantine, from Rome to Constantinople, gave a sensible preponderance to the Grecian districts of the empire. They continued to enjoy the presence of the emperor, till the taking of Constantinople, by the Turks, A. D. 1453. The submission of all Greece followed, and the country with its inhabitants, have ever since exhibited a picture of wretched and debased slavery. Recent events, however, have restored liberty to part of the nation. Its architecture remains still attest its former grandeur; though its most beautiful buildings, which the hand of time might have spared, have fallen before the ruthless barbarism of the Turks, who seem to take a pleasure in the wanton destruction of the proudest monuments of antiquity.

## ASSOS.

There were several cities of this name; one in the territory of Eolis, one in Epirus, one in Lycia, one in

Lydia, and this in Mysia. It seems to have been built on a hill, south of Troas, opposite the island of Mitylene. Near it were quarries of the Sarcophagus-stone, which consumed dead bodies, except their teeth, in forty days.

### MITYLENE.

The capital of the island of Lesbos, distinguished by the beauty of its situation, and the magnificence of its edifices. The island was one of the largest in the Egean sea, and the seventh in the Mediterranean; a few miles distant from the coast of Eolia, and one hundred and sixty-eight in circumference. B.C. 427, the inhabitants rebelled against the Athenians, who sent forty galleys to suppress them. Not being prepared for such an attack, they were filled with consternation, and surrendered. Ambassadors were sent to Athens to conciliate, but the Mityleneans were condemned to death, and their wives and children to slavery: the sentence, however, was repealed. This place gave birth to Alcæus the poet, Sapho the poetess, Theophanes the historian, Theophrastus the sage, Pittacus the philosopher, Diophanes the orator, and Potamon the rhetorician. It is now called Castro, and sometimes Metelin.

### CHIOS.

An island in the Archipelago, between Lesbos and Samos; formerly celebrated for its Malmsey wine, and recently for literature. It will long be remembered, on account of the dreadful massacre of the inhabitants by the Turks, in the revolution of 1823. Its modern name is Scio.

### SAMOS.

A fertile island of the Grecian Archipelago, separated from the coast of Lydia by a narrow strait. It is about eighty miles in circumference, and produces honey and wax of superior quality. The inhabitants chiefly worshipped Juno, who is said to have been born there. It

is now peopled by Greeks, who, though nominally christians, are sunk in ignorance and superstition. Here Pythagorus was born, and Lycurgus died.

### TROGYLLIUM.

The name of a town and promontory of Ionia, between Ephesus and the mouth of the river Meander, opposite Samos. Strabo and Pliny mention this place.

### MILETUS.

A sea-port of Asia Minor, and capital of the provinces of Caria and Ionia, about thirty-six miles south-west from Ephesus, and is supposed to have been built by Miletus, son of Apollo, whose temple here was richly ornamented. It was once exceedingly powerful and illustrious, having four harbours, sufficient to hold all the Persian fleet. Its early navigators extended its commerce to remote regions. The whole Euxine sea, the Propontis, and other countries, were frequented by its ships, and settled by its colonies. Here Thales and Anaximines, the philosophers, and Timotheus, the musician, were born. The place was famed for *milote* or *milale*, a soft kind of wool, of which they made fine carpets. The history of Miletus, after the declension of the Greek empire, is very imperfect. Repeated ravages from the Saracens and Turks have so completely ruined it, that nothing is to be seen but rubbish and a few cottages for shepherds. There was another Miletus in Crete, where Saint Paul left Trophimus sick. 2 Tim. iv. 20.

### COOS.

A small island in the Mediterranean, a short distance from the south-west point of Asia Minor. The Coans had kings of their own as early as the reign of Jehoshaphat; but afterwards fell under the Persians, Pontians, and Romans. They worshipped Æsculapius and

Juno, and gave birth to Hippocrates, the most eminent of physicians, and Apelles, the most celebrated of painters, who were called Coi. The island and its capital are now named Stancho ; abounding with corn, vegetables, grapes, figs, lemons, and silk-worms ; and numerous flocks and herds are scattered over the plains. The transparent Coæ vests, so often noticed by the classic poets, were here manufactured. The present population is estimated at four thousand ; half Turks, and the rest Greeks and Jews. A distinct quarter in the metropolis is assigned to each nation.

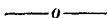
### RHODES.

A celebrated island and city in the Levant, north-east of Crete, and ranked next to Cyprus for dignity and size. The ancient inhabitants were called by the Romans "the maritime people." They commanded the neighbouring seas, and causes relating to naval affairs were decided according to their laws. The island was renowned for its Colossus of brass, seventy cubits high, standing astride over the mouth of the harbour, so that ships in full sail passed between its legs. It was reckoned one of the seven wonders of the world. Each finger was as large as an ordinary man. It was thrown down by an earthquake, and after lying nine centuries, the prostrate image was sold by the Saracens to a Jew, A.D. 600, who loaded nine hundred camels with its brass. It was the work of Chares, a pupil of Lysippus, and cost him twelve years' labour to complete it.

The Rhodians, in a long contest with the Greeks, applied to Rome for aid : the latter seized the island for themselves, and made it a Roman colony. A.D. 1124 it was taken from the Saracens by the Venetians, and was afterwards captured by the Turks, who in their turn were driven off by the Knights of St. John. In 1522 it was attacked by Solymán, with three hundred ships, and two hundred thousand men, and surrendered after losing ninety thousand souls. The loss of the Turks was much greater. The soil of Rhodes is fertile, producing rich fruits and delicious wines. Its climate is clear and healthy. The island received the name *Rodos*, from its abounding with roses. Its population is about thirty-six thousand, of which one-third are Greeks with a few Jews.

## PATARA.

A maratime city of Lycia, on the eastern side of the river Xanthus. It was beautified by many temples ; the one dedicated to Apollo, contained an oracle, not much inferior in wealth and credit to that of Delphi. The port is now entirely choked up with encroaching sands.



## SIXTH JOURNEY.

*From Jerusalem to Antipatris, Cesarea, Sidon, Cyprus, Myra, Cnidus, Crete, Salmons, Fair Havens, Claudia, Adria, Melita, Syracuse, Rhegium, Puteoli, Appii-Forum, The Three Taverns, and Rome. Acts xxiii. 23—35 ; and 24th, 25th, 26th, 27th, and 28th.*

## MYRA.

One of the six great cities of Lycia, situated near the sea, and subject to Rome. It still preserves its ancient name, and there are many remains of its greatness.

## CNIDUS.

A town and promontory of Caria in Asia Minor, opposite Crete, and a little north-west of Rhodes ; famous for the marble statue of Venus, made by Praxiteles. Its ruins still remain.

## CRETE.

A noble island in the Mediterranean, now called *Candia*, lying at the entrance of the Egean sea. It is two hundred and fifty miles long and fifty broad. The an-



cients denominated it *Hecatompolis*, "the island of a hundred cities," also *Macaronesus*, "the happy island." The climate is mild and delightful, the sky unclouded and serene, and the soil rich and fertile. Some have supposed it to be the Caphtor of the Hebrews. Gen. x. 14. The Cretans were famous among the Greeks for piracy, robbery, gluttony, falsehood, and almost every vice. In common speech, the expression *to Cretanize*, signified to tell lies. The deceitful character of the Cretans, Cappadocians, and Cilicians, gave rise to the old Greek proverb, *Tria Kappa Kakista*, "beware of the three k's." Read Paul's charge to Titus, i. 12, 13. Its celebrated labyrinth was made by Daedalus, and said to be so intricate, that when a person had once entered, it was impossible for him to find the way out, except by the help of a clue of thread. The fabulous monster Minotaur, destroyed by Theseus, was confined here.

The people, after being governed by a succession of eighteen kings, one of whom was Minos, were formed into a commonwealth. They were reduced by the Romans B.C. 66; seized by the Saracens A.D. 823;—but retaken by the Greeks. In 1205, Baldwin, emperor of Constantinople, gave it to Boniface, earl of Monseerrat, who sold it to the Venetians. Under their government it flourished greatly; but in the midst of their peace, it was unexpectedly attacked by the Turks; the siege lasted twenty-four years, commencing in 1646, and ending 1670. Its chief city is Candia, formerly strong, rich and populous; but now almost uninhabited. Thus Turkish despotism reduces the finest and most prosperous places to poverty and desolation.

### SALMONE.

The name of the promontory which formed the eastern extremity of the island of Crete. Some think a city was built on it; but no remains of it are to be found.

### FAIR HAVENS.

This port still exists on the south-eastern part of Crete, and is not so much a harbour as an open kind of road,

which affords good anchorage. Stephen, the geographer, calls it the *fair shore*. A town is mentioned by Jerome and others, standing near this place.

### CLAUDA.

A small island south-west of Crete. The Enroclydon, which Paul experienced here, was a violent and dangerous north-east wind, common in the Mediterranean about the beginning of winter. It is called by sailors a *levanter*, and often veers round all the points of the compass.

### ADRIA.

Strictly speaking this was the name of the Adriatic Gulf, so called from the town of Adria in Italy; now the Gulf of Venice; an arm of the Mediterranean, about two hundred miles long and fifty broad, stretching between the shores of Italy on the one side, and Dalmatia, Slavonia, and Macedonia on the other. Among the ancients the term was applied to the whole Levant. It is probable that Paul was in the vicinity of Malta.

### MELITA.

The learned Mr. Bryant, Dr. Hales, and others have attempted to shew, that this island was in the Adriatic Gulf, but the general opinion of modern critics and geographers is in favour of Malta, in the Mediterranean, about fifty miles from the coast of Sicily, towards Africa. It is one immense rock of white soft freestone, with from one to three feet depth of earth, twenty miles in length, twelve in breadth, and sixty in circumference. The island produces cotton, excellent fruits, and fine honey; from which some suppose its name was derived, the Greek word *melitos* signifying honey. Others think it was given by the Phenicians, who made it a place of *refuge*, from the Hebrew word *meliteh* or *malat*, to escape. It has been successively possessed by the Phœcians, Phenicians, Greeks, Carthaginians, Romans, Goths, Saracens, Sicilians; Knights of St. John, the French, and

now belongs to the English. The number of inhabitants is about fifty thousand, mostly Catholics, excessively ignorant and degraded. Mr. Fisk saw no books in their language, excepting a Popish Catechism, the Gospel of Saint John (printed by the Church Missionary Society), a Grammar, and a Dictionary. It has lately become a centre of missionary and Bible operations for the countries bordering on the Mediterranean. Printing presses are established and kept employed in producing tracts, &c. in the Arabic, Greek, Turkish, and other languages, and being a place of great commerce, these productions are easily distributed.

### SYRACUSE.

One of the most famous cities of antiquity, the capital of Sicily, seventy-two miles south by east from Messina, and one hundred and twelve from Palermo. It was built about 730 years before the christian era; and in its greatest splendour was twenty-two English miles in circumference, and in high repute for the valour of its inhabitants. The two first ages of its history are very obscure: it was not much known till after the reign of Gelon, and furnishes in the sequel many great events for more than two hundred years, exhibiting a perpetual alternative of slavery, under tyrants, and liberty, under a popular government, till at length it was subjected to the Romans and made part of their empire. Syracuse was the birth-place of the illustrious Archimedes, who, when the city was besieged by Marcellus B.C. 212, defended it by his powerful engines against all the valour of its assailants. He beat their galleys to pieces by huge stones projected from his machines; and by hooks, chains, and levers from the walls, weighed the ships out of the water, and whirling them round, dashed them against each other, or sunk them to the bottom. He also destroyed several by his burning glasses. When the place was taken, by treachery, Archimedes was found intensely engaged in the demonstration of a problem. A Roman soldier coming up and presenting a dagger to his throat, he cried, "Stop soldier, or thou wilt spoil my diagram!" The brute was unmoved, and murdered him on the spot, to the great grief of Marcellus. The Saracens seized it A.D. 675; but in 1090 it was taken from

them by Roger, Duke of Apulia. In 1693 nearly the whole city was destroyed by an earthquake. Its present population is eighteen thousand. Christianity has existed here in some form or other ever since it was visited by Paul.

### RHEGIUM.

A sea-port on the south-west coast of Italy, in the kingdom of Naples, nearly opposite Messina in Sicily; and is now called Reggio: much subject to earthquakes. It is supposed to have been originally founded by a colony from Chalcis. The fabulous writers of the church of Rome say, that Paul converted some of the inhabitants and strangers, by burning a large stone pillar with a little candle; preached to the fishes of the sea; and commanded the grasshoppers to be silent, whose noise had disturbed his preaching, from which time they left the land.

### PUTEOLI.

This town stands in Campania, in Italy, about eight miles north-west from Naples. It was built B.C. 470, and contains a temple of Jupiter Serapis, erected according to the Asiatic style; and the remains of Cicero's villa, which are of great extent. It is still famous for its hot baths, from which it is conjectured to have derived the name of Puteoli, or *wells*. They are eighteen miles from Mount Vesuvius, and probably receive their heat from the same subterraneous fires which produce that volcano. Some have reported them to be of sufficient temperature to boil eggs. The present name of the place is Puzzuoli, and the number of inhabitants ten thousand.

### APPII FORUM.

A town about fifty-six miles from Rome in the way to Capua, on the borders of the Pontine Marshes. It received the name of *Appii* from Appius Claudius, its founder, and was called *Forum* or *Market-place*, because it was a famous resort for pedlars and merchants, and a convenient place for travellers to stop for refreshment.

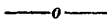
## THREE TAVERNS.

Another resting-place for travellers, on the same road, about thirty-three miles distant from Rome. At first it was probably nothing more than three large booths, or sheds; but in the fourth century was doubtless a populous town. Bishop Pearce remarks, that its ruins are now called *Tre Taverne*.

## ROME.

The capital of Italy, and long the metropolis of the world; situate on the banks of the Tiber, sixteen miles from the sea, seven hundred and sixty west from Constantinople, seven hundred and thirty east by north from Madrid, four hundred and ten south south-east from Vienna, six hundred south-east from Paris, and seven hundred and eighty south-east from London. Its foundations were laid by Romulus, B.C. 753, when it merely consisted of a small castle on the summit of Mount Palatine. He contrived to people it by treaty and stratagem, and before his death had gathered a population of three thousand. The city gradually increased, until it covered seven hills. Its walls appear never to have exceeded thirteen miles in circumference, but its suburbs were very extensive. In the time of Augustus the inhabitants amounted to two millions. It contained not less than four hundred and twenty temples, crowded with statues; the priests were numerous; every divinity had a particular college of sacerdotal servants, and their worship was uncommonly superstitious. The will of the gods was consulted on every occasion. Altars were erected to the different passions and virtues, and even to the deities of conquered nations. Christianity was early planted here, and has continued to this day, though for ages obscured by popish superstition. Most of its primitive pastors suffered martyrdom. Would our limits allow us, it would be highly interesting to trace the progress of the gospel through the whole of the Roman empire, and to relate the accounts of the zeal of its advocates, and the fortitude and triumph of its martyrs amidst heathen persecution. Rome is noted for many fine ancient ruins; for St. Peter's church, which was one hundred years in building; and for the Vatican,

or winter palace of the Pope, consisting of about twelve thousand five hundred chambers, halls, and closets, and a famous library, garden, and arsenal. Its hospitals are remarkable for their excellent regulations. The present population is only one hundred and fifty-four thousand. Its political history is well known. Both Paul and Peter are supposed to have been put to death here under Nero.



## APOCALYPTICAL PLACES.

THE term Apocalypse signifies *revelation*, and it is generally applied to the last book in the New Testament. The testimonies in favour of its having been written by Saint John the Evangelist are very full and satisfactory. Some few persons doubted its genuineness in the third and fourth centuries ; but since that time it has been very generally acknowledged to be canonical. Mr. Lowman observes, “hardly any one book has received more early, more authentic, and more indubitable attestations.” It was first called the Revelation of John the *Divine* by Eusebius ; not to distinguish him from any other person of the same name, but as an honourable title, intimating that to him was more fully revealed the system of Divine counsels than to any other prophet of the christian dispensation.

### PATMOS.

An island of the Archipelago, or Egean Sea, near

Samos. It is extremely poor and rocky ; but has a good harbour, and is twenty-five or thirty miles in circumference. The Roman government was accustomed to banish offenders to this, as well as to other islands ; a punishment inflicted by the emperor Domitian, on Saint John A.D. 94, who here received his revelations to the churches of Asia (Rev. i. 9), which were published on his return to Ephesus. The chief town is in the centre of the island, five thousand feet above the level of the sea, containing two hundred houses, and a convent, with a college for the education of Greek monks, who still pretend to show the cell or grotto where the evangelist wrote, and which they call Apocalypsis. These monastics are very ignorant and superstitious, exercising great influence over the people : scarcely a piratical vessel is without its caloyer or priest, to administer absolution to its plundering and lawless crew. The population is about three thousand. Its present name is Patmol or Patmosa.

## EPHESUS.

See Saint Paul's travels—fourth journey.

## SMYRNA.

Latitude  $38^{\circ} 29'$  north ; longitude  $27^{\circ} 25'$  east.

The queen of the cities of Anatolia, was built by the *Æolians* on the shore of the Egean Sea ; extolled by the ancients under the title of “ the lovely, the crown of Ionia, the ornament of Asia,” and has braved the reiterated efforts of conflagrations and earthquakes. Ten times destroyed, she has ten times risen from her ruins with new splendour. According to a very common Grecian system, the principal buildings were erected on the face of a hill fronting the sea. The hill supplied the marble, while its slope affords a place for the seats, rising gradually above each other in the stadium, or great theatre for the exhibition of games. Almost every trace of the ancient city, however, has been obliterated during the contests between the Greek empire and the Ottomans, and afterwards by the ravages of Timur A.D. 1402.

The foundation of the stadium remains, but the area is sown with grain. There are only a few vestiges of the theatre; and the castle which crowns the hill is chiefly a patch work, executed by John Comnenus, on the ruins of the old one, the walls of which may still be discovered. Smyrna, in the course of its revolutions, has slid down, as it were, from the hill to the sea. It has, under the Turks, who rebuilt it in 1675, completely regained its populousness. The mosques and other buildings are very handsome, being formed chiefly from the marble of the ancient structures. The central situation of Smyrna, and the excellence of its port, attract a concourse of merchants of all nations, by sea, and in caravans, by land. The exports from this city are silks, goat and camels' hair, cottons, embroidered muslins, morocco skins, coloured camlets, wool, wax, gall-nuts, currants, amber, lapis lazuli, and a variety of drugs, as musk, galbanum, rhubarb, and various gums. We find there, also, a variety of carpets, besides pearls, diamonds, emeralds, rubies, and other precious stones. Smyrna, in short, is the great emporium of the Levant. It is now called by the Turks Ismar, and contains one hundred and twenty thousand inhabitants, though frequently and severely visited by the plague.

The christian church was planted here by John, and was one of the seven to which he was commanded to address an epistle. Rev. ii. 8—10. Polycarp is supposed to have been its *angel* or pastor at that time, an office which he held for more than eighty years, with honour to himself, to the edification of his brethren, and the glory of his divine Master. The eminence of his station marked him out as the victim of popular fury. The cry of the multitude against him was, "This is the doctor of Asia, the father of the christians, and the subverter of our gods.—*Away with these athiests.*"

The friends of Polycarp, anxious for his safety, prevailed on him to withdraw from public view to a neighbouring village, where he continued with a few of his brethren day and night in prayer to God for the tranquillity of all the churches. The most diligent search was in the mean time made for him without effect. But when his enemies proceeded to put some of his associates to the tortures, with the view of compelling them to betray him, he could no longer be prevailed upon to remain concealed. "The will of the Lord be done,"



was his pious ejaculation, on uttering which he made a voluntary surrender of himself to his persecutors, saluting them with a cheerful countenance, inviting them to refresh themselves at his table, only soliciting, on his own behalf, one hour for prayer. They granted his request, and his devotions were prolonged to double the period, "with such sweetness and savour that all who heard him were struck with admiration, several of the soldiers repenting that they were employed against so venerable an old man." Many efforts were tried to shake his constancy, and induce him to abjure his profession; at one time he was threatened by the pro-consul with the fury of wild beasts, "Call for them," said Polycarp, "it does not become us to turn from good to evil" "Seeing you make so light of wild beasts," rejoined the magistrate, "I will tame you with the more terrible punishment of fire." But Polycarp bravely replied, "You threaten me with a fire that is quickly extinguished, but are ignorant of the eternal fire of God's judgment, reserved for the wicked in the other world. But why do you delay? Order what punishment you please." Thus finding him impenetrable both to the arts of seduction and the dread of punishment, the fire was commanded to be lighted, and the body of this venerable father burnt to ashes in the year 166.

### PERGAMOS.

Latitude 39° 5' north; longitude 27° east.

The ancient capital of the kingdom of Pergamus, which included the provinces of Mysia, *Æolia*, Ionia, Lydia, and Caria; was the residence of the Attalian kings. It stands on a rich and spacious plain, near the banks of the *Caicus*. *Philetærus* founded it B.C. 283. He was succeeded by five kings of the same race, the last of whom left the kingdom to the Roman empire. The city was famous for its extent and grandeur; for a temple to *Esculapius*; for a library of two hundred thousand volumes, which was removed to Egypt by *Cleopatra*, and for its being the birth-place of the celebrated *Galen*. Parchment was invented here, on account of *Ptolemy* prohibiting the exportation of papyrus from Egypt. The christian church, established in this place, soon became corrupted by the *Nicolaitans*, who tolerated

fornication ; but appears to have been reformed by John's letter. Rev. ii. 14—16. Of the population, now estimated at thirty thousand persons, there are three hundred Armenians, Christians, fifteen hundred Greeks, and a synagogue of one hundred Jews. The remainder are Turks. The streets are wide and clean for an eastern city. Its present name is Bergamo, and exhibits many magnificent ruins. The inhabitants are too indolent, or too oppressed, to profit by the richness of the soil, and the beauty of the climate.

### THYATIRA.

A city in the north of Lydia, on the small river Lycus, nor far from its source, nearly midway between Pergamos and Sardis, and surrounded by a belt of mountains, four or five miles distant. Pliny says its ancient name was Pelossia ; and according to Strabo, it was founded by a colony of Macedonians. The place was once famous for its purple dye. Acts xvi. 14. Thyatira has suffered the same revolutions and changes of rulers as the other places in this country, and now contains about one thousand houses, with two or three hundred huts, nine mosques, one Greek church, and one Armenian. The streets are very narrow and dirty, while every thing around marks poverty and degradation. It is called by the Turks, Ak-hisar, or *the white castle*, from some cliffs of white marble in its vicinity. Rev. ii. 18—29.

### SARDIS.

Latitude  $38^{\circ} 40'$  north ; longitude  $28^{\circ} 15'$  east.

The once proud metropolis of Lydia, and the residence of its opulent monarchs, till Cyrus the Persian conquered Cræsus. Strabo tells us it was a great and ancient city, at the foot of Mount Tmolus, on the top of which was a high tower of white stone, commanding an exceedingly beautiful prospect. Out of this hill flowed the river Pactolus, celebrated for the gold found among its sands, which emptied itself into the Hermus.

Sardis was taken from Xerxes by the Greeks, which so affected him that he commanded one of his attendants to say aloud every day, while he was at dinner, "The Grecians have taken Sardis," thus continuing to remind

him of the event until it should be recovered. . . It was destroyed by an earthquake in the reign of Tiberias, who ordered it to be rebuilt. It is now a poor village of shepherds, called Sart. Numerous pillars and ruins are still seen to the south, lifting up their heads, as if unwilling to lose the memory of their ancient glory. The Turks have a mosque here, which was formerly a Christian church, adorned at the entrance with curious pillars of polished marble. Not a Christian family resides on the spot. Rev. iii. 1—6.

### PHILADELPHIA.

Latitude  $38^{\circ} 30'$  north ; longitude  $28^{\circ} 35'$  east.

One of the cities of Lydia, about twenty-seven miles east, south-east from Sardis. It derived its name from Attalus Philadelphus, who built it on an arm of Mount Tmolus, by the river Cogemus. In the 17th year of the Christian era, it suffered, in common with all this part of Asia, from an earthquake. Many parts of the wall are yet standing, having large gaps rent in them by the violent concussions of the earth. Under the Greek empire it was frequently besieged by the Saracens and Turks ; and in 1391 singly refused to admit Bajazet, but wanting provisions, was forced to capitulate. A Christian church was early planted here, to which John was directed to write a consolatory and instructive epistle. Rev. iii. 7—13. Though we can only trace the regular history of christianity in this place for about 800 years, it has never been extinguished. At present it contains two thousand Christians, chiefly Greeks, who speak the Turkish language, five churches, twenty-five places of worship, with a resident Bishop and inferior clergy. "Among the Greek colonies and churches of Asia," says Gibbon, "Philadelphia is still erect, a column in a scene of ruins." Thus the sceptical historian himself bears witness to the fulfilment of prophecy. It is now called Allah Shehr, or "The city of God."

### LAODICEA.

Latitude  $37^{\circ} 35'$  north ; longitude  $29^{\circ} 10'$  east.

There were several cities of this name ; but the scrip-

tures speak only of that in Phrygia, upon the river Lycos, near Colosse, forty-two miles south from Ephesus. It was anciently called Diospolis, afterwards Rhoas, and lastly, Antiochus: the son of Stratonice rebuilt it, and called it Laodicea in honour of his wife Laodice. It increased towards the time of Augustus Cesar. The fertility of the soil, and the good fortune of some of its citizens, raised it to greatness. Hiero, who adorned it with many offerings, bequeathed to the people more than two thousand talents; and though an inland town, it grew more potent than the cities on the coast. Such was its state when Christianity was planted in it, and also at the date of the epistle to the Colossians, A.D. 60 or 61. Whether the church here was numerous we know not; but it seems they boasted of their splendid garments, wealth, and knowledge, which agrees with their history, that they were enriched by the fleeces of their sheep, and were eminent in polite studies.

There are no sights of grandeur, nor scenes of temptation around it now. Its tragedy may be briefly told. It was lukewarm, neither cold nor hot, and therefore loathsome in the sight of God; and with the city of its abode, it has been blotted from the world. "Laodicea," says Dr. Smith, "is utterly desolated, and without any inhabitant, except wolves, and jackals, and foxes." It can boast of no human inhabitant, except occasionally, when wandering Turcomans pitch their tents in its spacious amphitheatre. This was built after the Apocalypse was written, and was sufficient to contain thirty thousand spectators. There are few ancient cities more likely than Laodicea to preserve many curious remains beneath the surface of the soil. The finest sculptured fragments are to be seen at a considerable depth, in excavations which have been made among the ruins. The natives of the country call the place Ladiky.

# GEOGRAPHICAL INDEX.

	Page
Abarim, mountains of	41
Abel-shittim . . .	41
Abel-beth-maaca . .	45
Achshaph . . .	44
Ackzib . . .	44
Adria. . . .	130
Adullam . . .	57
Adjalon . . .	49
Ai . . .	49
Ain . . .	56
Alexandria . . .	27
Alush . . .	34
Almon-diblathaim	40
Amphipolis . . .	119
Antipatris . . .	69
Antioch, in Syria .	111
—— in Pisidia	114
Aphek . . .	46
Appii-Forum . . .	132
Appolonia . . .	119
Ararat, mount . .	6
—— country . . .	7
Arnon . . .	39, 95
Arabia . . .	109
Arimathea . . .	71
Asher, tribe of . .	44
Ashdoth-pisgah . .	61
Ashtaroth-carnaim	59
Asphaltites, lake .	90
Assos . . .	124
Assyria . . .	16
Attalia . . .	115
Athens . . .	120
Azekah . . .	57
Azotus . . .	71
Baal-zephon . . .	32
Babylon . . .	12
Bamoth . . .	40
Beatitudes, mount .	79
Beer-elim . . .	39

	Page
Beroth . . .	37
Beersheba . . .	57
Beni-jaakan . . .	37
Benjamin, tribe of .	49
Beten . . .	44
Beth-jesimoth . . .	41
Beth-shemesh . . .	46
Bethshan . . .	46
Beth-horon . . .	48
Bethel . . .	49
Beth-peor . . .	61
Bethsaida . . .	66
Bethany . . .	71
Bethphage . . .	71
Bethlehem . . .	73
Bethabara . . .	75
Bethesda, pool of .	96
Berea . . .	120
Berachah, valley of.	86
Besor, brook . . .	95
Bezor . . .	61
Bezek . . .	46
Bochim, valley of .	87
Bozra . . .	61
Calvary, mount . .	82
Canaan . . .	43
Cana . . .	67
Capernaum . . .	67
Carmel, mount . .	78
Cedron, brook . . .	94
Cenchrea . . .	122
Cesarea-Philippi . .	65
—— Palestine . .	68
Cherith, brook . . .	94
Chios . . .	125
Chorazin . . .	66
Cilicia . . .	116
Cinnereth . . .	45
Clauda . . .	130

	Page		Page
Cnidus . . .	128	Galilee, upper . . .	63
Coos . . .	126	—— lower . . .	66
Corinth . . .	121	Gath-rimmon . . .	46
Crete . . .	128	Gaza . . .	74
Cydnus . . .	128	Genealogical Table	
Cyprus . . .	113	of Nations . . .	7
Dalmanutha . . .	74	Gerizim . . .	80
Damascus . . .	107	Geshur . . .	59
Dan, tribe of . . .	49	Gezer . . .	48
Derbe . . .	115	Gibbethon . . .	49
Debir . . .	58	Gibeon . . .	50
Dibon-gad . . .	40	Gilboa . . .	80
Dophka . . .	34	Gilead . . .	82
Dor . . .	46	Gilgal . . .	50
Dothan . . .	46	Gitta-hepther . . .	45
Ebal mount . . .	80	Goshen . . .	28
Ebrona . . .	39	Greece . . .	124
Ecbatana . . .	20	Hai . . .	49
Ecdippa . . .	34	Haran . . .	16
Eden, garden of . . .	5	Haradath . . .	37
—— country of . . .	6	Harosheth . . .	45
Edrei . . .	40	Hashmonah . . .	37
Egypt . . .	23	Hazeroth . . .	35
Elah, valley of . . .	86	Hazor . . .	45
Elim . . .	33	Hebron . . .	58
Emaus . . .	72	Helkath . . .	44
Endor . . .	46	Hermon, mount . . .	77
Enon . . .	69	Heshbon . . .	40, 61
Ephesus . . .	122	Hinnom, valley of . . .	85
Ephraim, tribe of . . .	47	Hor, mount . . .	38
—— city of . . .	71	Horeb, mount . . .	34
Esdraelon, plain of . . .	87	Hormah . . .	57
Eshtaol . . .	49	Jaazer . . .	40
Etham . . .	32	Jabbok, brook . . .	95
Ezion-gaber . . .	38	Jabesh . . .	60
Fair Havens . . .	129	Jacob's well . . .	97
Gaash, city of . . .	81	Jahaza . . .	61
—— brook . . .	94	Jahaz . . .	39
Gad tribe of . . .	60	Jarmoth-ramoth . . .	46
Gadara . . .	75	Iconium . . .	114
Galatia . . .	117	Jehoshaphat, valley	
		of . . .	85
		Jericho, city of . . .	50

	Page		Page
Jericho, plain of . . .	88	of . . .	88
Jerusalem . . .	51	Megiddo . . .	70
Jezreel . . .	46	Mephaath . . .	61
Jje-abarim . . .	39	Melita . . .	130
Jokneam . . .	45	Merom, lake . . .	89
Joppa . . .	70	Mesopotamia . . .	11
Jordan, river . . .	92	Midian . . .	61
—— valley of . . .	84	Migdol . . .	32
Jotbatha . . .	37	Miletus . . .	126
Issachar, tribe of . . .	45	Misheal . . .	44
Iturea . . .	74	Mithcah . . .	37
Judah, tribe of . . .	57	Mitylene . . .	125
Judea . . .	70	Mizpeh . . .	51
		Moseroth . . .	37
Kadesh-barnea . . .	36	Mysia . . .	117
Kadesh . . .	38	Myra . . .	128
Kahalatha . . .	36		
Kanah . . .	44	Nahaliel . . .	40
—— brook . . .	93	Nain . . .	68
Kedesh . . .	45	Naphtali, tribe of . . .	45
Kedemoth . . .	61	Nazareth . . .	67
Kibroth-hataavah . . .	35	Neapolis . . .	118
Kirjath-arba . . .	58	Nile, river . . .	28
—— sepher . . .	58	Nineveh . . .	17
Kishon, river . . .	93	No-ammon . . .	26
		Nod . . .	6
Laodicea . . .	139	Noph . . .	26
Lebanon, mountains			
of . . .	75	Oboth . . .	39
Lesbos . . .	125	Olivet, mount . . .	81
Libnah . . .	36, 57	On . . .	28
Lydda . . .	71		
Lystra . . .	114	Palestine . . .	63
		—— natural his-	
Macedonia . . .	123	tory of . . .	97
Mackherus . . .	75	—— geology of . . .	97
Mahanaim . . .	60	—— meteorology . . .	100
Makheloth . . .	37	—— zoology . . .	102
Makkedah . . .	57	—— ornithology . . .	103
Manasseh, half-tribe . . .	46, 59	—— vegetable	
Marah . . .	33	productions . . .	105
Mattanah . . .	40	Paphos . . .	113
Madeba . . .	61	Paran, wilderness of . . .	35
Media . . .	19	Patara . . .	128
Mediterranean, plain		Patmos . . .	134

	Page
Penuel . . . . .	60
Perea . . . . .	75
Perga . . . . .	113
Pergamus . . . . .	137
Persia . . . . .	22
Phenice . . . . .	115
Philadelphia 60, . . . . .	139
Philippi . . . . .	118
Phrygia . . . . .	116
Pi-hahiroth . . . . .	32
Pisidia . . . . .	114
Pisgah . . . . .	41
Ptolemais . . . . .	66
Punon . . . . .	39
Puteoli . . . . .	132

Rabbath-ammon . . . . .	60
Ramah . . . . . 44,	72
Ramases . . . . .	31
Ramoth-gilead . . . . .	60
—— mizpeh . . . . .	60
Rehob . . . . .	44
Rephaim, valley of . . . . .	84
Rephidim . . . . .	34
Reuben, tribe of . . . . .	61
Rhegium . . . . .	132
Rimmon-methoar . . . . .	45
—— ——— parez . . . . .	36
Rhodes . . . . .	127
Rissah . . . . .	36
Rome . . . . .	133

Salamis . . . . .	113
Salim . . . . .	69
Salmone . . . . .	129
Salt, valley of . . . . .	87
Samaria, city of . . . . .	48
—— country of . . . . .	69
Samothraica . . . . .	118
Samos . . . . .	125
Saron . . . . .	69
Sardis . . . . .	138
Seleucia . . . . .	112
Sarepta . . . . .	64
Shapher, mount . . . . .	36

	Page
Shechem . . . . .	47
Shiloh . . . . .	48
Shunem . . . . .	46
Shur, wilderness of . . . . .	33
Sidon . . . . .	63
Siloam, fountain of . . . . .	95
Simeon, tribe of . . . . .	56
Sin, wilderness of . . . . .	33
Sinai, mount . . . . .	34
Sorek, brook . . . . .	94
Smyrna . . . . .	135
Succoth . . . . . 32,	60
Sychar . . . . .	69
Syracuse . . . . .	131
Syria . . . . .	115

Taberah . . . . .	35
Tabor, mount . . . . .	79
Tahath . . . . .	37
Tarah . . . . .	37
Tarsus . . . . .	110
Tekoah . . . . .	58
Thessalonica . . . . .	119
Three-taverns . . . . .	133
Thyatira . . . . .	138
Tiberias, lake . . . . .	89
—— city of . . . . .	68
Timnath . . . . .	49
Tirzah . . . . .	48
Troas . . . . .	117
Trogyllium . . . . .	126
Tyre . . . . .	64

Ur of the Chaldees . . . . .	16
------------------------------	----

Zalmonah . . . . .	38
Zebulon, tribe of . . . . .	45
—— valley of . . . . .	83
Zered, brook . . . . .	39
Zerephath . . . . .	64
Zib . . . . .	44
Ziklag . . . . .	57
Zoan . . . . .	27
Zorah . . . . .	49



THE FOLLOWING ARE AMONG THE NUMEROUS  
 SUBSCRIBERS  
 TO THE WORK.

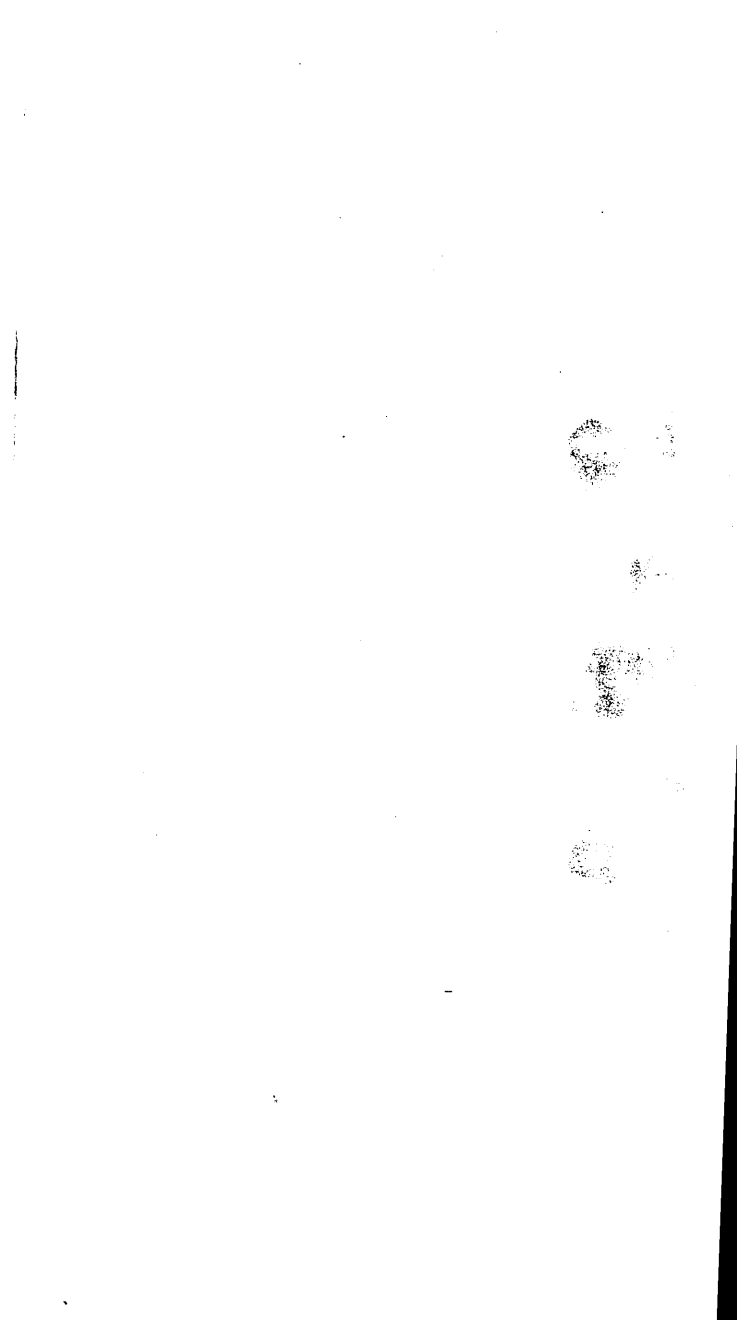
---

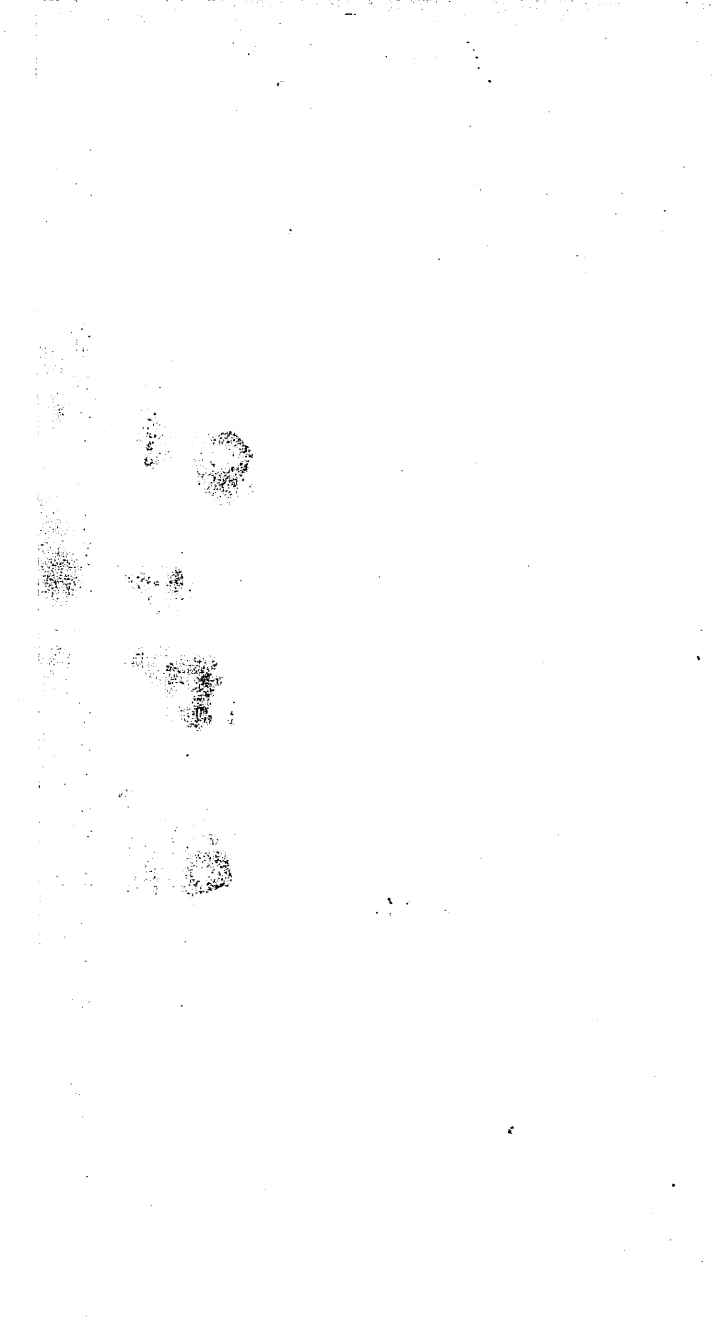
- REV. T. Gough, *Westbury Leigh*.  
 .... R. Harris, *Westbury*.  
 .... C. J. Middleditch, *Frome*, 2 copies.  
 .... T. Middleditch, *Ipswich*, 2 copies.  
 .... W. Jones, *Frome*, 2 copies.  
 .... J. Moody, ——— 2 copies.  
 .... J. S. Watson, *Westbury*.  
 .... Shem Evans, *Penknapp*.  
 .... W. Smith, *Teignmouth*  
 .... O. Winslow, A.M. *Leamington*.  
 .... S. H. Cone, *New York*  
 .... J. Dowling, A.M. *Rhode Island*.  
 Mr. E. Gough, *Westbury*, 4 copies.  
 .... Horton, *Frome*, 2 copies.  
 .... Cox ———  
 .... Roberts ———  
 .... Chettle ———  
 .... Druce ———  
 .... Mathews ———  
 .... J. Wilkins, *Westbury*.  
 .... Durand ———  
 .... B. Lane ———  
 .... Wadhams ———  
 .... Zeal ———  
 .... R. Gaisford ———  
 .... Maizey ———

- Mr. S. Applegate, *Buckland*  
 .... J. Gibbs, *Westbury*  
 .... E. Orchard ———  
 .... Kirby ———  
 Robert Meech, Esq., *Westbury-Leigh*  
 Radford Meech, Esq. ———  
 Mr. S. Tucker ———  
 .... T. J. Wren, *Marsh*  
 .... Hopkins, *Eden Vale*  
 .... J. Barnes, *Marsh*  
 .... Hinton, *Warminster*  
 Mrs. R. Clift, *Westbury-Leigh*  
 .... Britten, *Frome*  
 Miss Jutson, *Westbury*, 8 copies  
 .... C. Applegate ———  
 .... Card, *Westbury-Leigh*  
 .... Gould, *Bath*  
 .... Clare, *Westbury*  
 Mrs. Balne, *Buckland*  
 .... Pearce, ———  
 Miss Phippen ———  
 Mr. William Applegate, *Trowbridge*  
 .... Orchard, *Westbury*  
 Miss S. Applegate, *Bath*  
 Mr. Rose ———  
 ——— Lovell ———  
 ——— Gould ———  
 ——— Harding, *Wanstrow*  
 ——— Thomas Pearce, *Westbury Leigh*.  
 Miss E. C. Allen, *Frome*

BY THE SAME AUTHOR,

The Nature and Evidences of Conversion. 6d.





UNIVERSITY OF CHICAGO



50 707 385

14130

